

# HEALTHES: SICKNESSE.

OR,

A COMPENDIOUS AND

briefe Discourse; prouing, *the Drinking, and Pledging of Healthes, to be Sinfull, and vtterly Vnlawfull vnto Christian*; by Arguments, Scriptures, Fathers, Moderne Diuines, Christian Authors, Historians, Councels; Imperiall Lawes and Constitutions; and by the voyce, and verdict of prophane, and Heathen Writers: Wherein all those ordinary Obiections,

Excuses, or Pretences, which are made to Iustifie, Extenuate, or excuse the Drinking, or Pledging of Healthes, are likewise cleared and answered.

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By WILLIAM P<sup>R</sup>YNNE Gent. *Hospitii Lincolnensis.*

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Isay 5. 11. 22. Haback. 2. 15, 16.

*Woe vnto them that rise vp early in the morning, that they may follow strong drinke: that continue untill night till wine enflame them. Woe vnto them that are mighty to drinke wine, and men of strength to mingle strong drinke. Woe vnto him that giueth his neighbour drinke: that putteth thy bottle to him, and makest him drunken also, that thou maist looke on their nakednesse: the cup of the Lords right hand shall be turned towards thee, and shamefull spuing shall be on thy glory.*

Ambrose. Epist. lib. 3. Epist. Vercellensi Ecclesie.

*Non propter voluptatem bibendum est, sed propter infirmitatem: pro remedio igitur parcius, non pro deliciis redundantius.*

Owen Epigram. Pars 1. lib. 2. Epigr. 42.

*Quo tibi potarum plus est in ventre Salutu n,*

*Hoc minus epotus, hisce Salutis habes.*

*Vna salus sanis, nullam potare Salutem*

*Non est in pota vera Salute Salus.*

\* Printed in London. 1628.

THE ALTHES  
SICKNESS

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# TO THE MOST HIGH AND MIGHTIE

PRINCE, CHARLES BY THE  
Grace of God, King of great Brittain,  
*France, and Ireland, Defender of*  
the Faith, &c.



*Most Gracious and dread Soueraigne,*  
in (a) whose spirituall and corporall  
health and welfare, the safetie, health,  
and happinesse, both of our Church,  
and State subsist: I the most unworthiest, and  
meanest of your true and faithfull Subiects, pre-  
suming on your Grace and Clemency, haue made  
bold to consecrate this meane, and worthlesse Trea-  
tise, against Healthes, or Health-drinking, vnto  
your sacred Maiestie: and to commit my selfe, and  
it, vnto your royall Patronage. The reasons  
which swayed and emboldened mee, to Dedicate so  
small a Pamphlet, vnto so great a Patron, as  
your Maiestie, were chiefly these.

*First, because your Highnesse in regard of those  
infinite, and many Healthes, which are daily ca-  
rozed in your royall Name, throughout your King-*

*a Vt partes  
hominis in  
corde vivunt,  
ita partes Reli-  
gionis in Re-  
ge: Causa Po-  
lit. lib. 3. c. 7.*

## THE EPISTLE

dome, and else where: are more interested in the Theame, and Subiect of this compendious Discourse, then any other that I know.

Secondly, because your Maiestie of all other persons within your owne Dominions, are most dishonoured, preiudiced, and abused by these Healthes, and that in these respects.

First, in that your sacred Health, your Name, your Crowne, and Dignitie, by meanes of Healthes, are made the dayly Table-complement, Grace, and first salute of euery iouiall (b) Courtier; the Grandlericantie, and chiefe Allegiance of euery great, or pettie, of euery Corporation, Court, or Countrey Officer: the principall welcome, and entertainement, of euery riotous Gentleman: the Pietie, and Meale-devotion, of many a Trencher-Chaplin: the Logick, Theame, and Rhetoricke, of euery Pot-learned Scholler: the Phrase, and (c) Valour, of euery deboist, and roaring Souldiour: the Liuerie, and Table, Buttrie, Sellar-talk, of euery good-fellow Seruing-man: the Ceremonie, By-word, and Ale-discourse, of euery base Mechanicke, Clowne, and Countrey Peasant: the first Ingredient, of euery Drunkards Cup: the first Pot-seruice, at euery great, or meane mans Table:

the

b Perpetua e-  
brietas aulica  
viam modo est  
Obloquens de  
Arte Bibendi.  
lib.2.

c Hic omnis in  
bibendo est for-  
titudine. De Elia  
& Ieiun. c. 12.  
Tam inter e-  
pulas fortis  
vir esse potest,  
quam in bello.  
Eurip: Pany-  
asides Stobæ-  
us de Inconti-  
nentia sermo  
18.

# DEDICATORIE.

the Song, the Antheme, Foote, or Musicke of  
 euery Festiuall and merry meeting: the Prologue,  
 or Præludium to euery Drunken match, and  
 Skirmage: the Ornament, Grace, or Garland,  
 of euery ebrious Round: the onely Ramme, or  
 Pol-axe to assault, to force, and batter downe; the  
 most flexanimous Eloquence, to sollicite; and  
 the most energetically, and vncontroleable Argu-  
 ment to ouercome, the sobrietie, and temperance of  
 all true-hearted, reall, (d) Practicall, and blessed  
 Christians, (who make a Conscience of excesse, be-  
 cause the Scripture doeth condemne it:) the  
 chiefe Alectiue, Baite, or Stratagem, to draw men  
 on to Drunkenesse; and the onely Patronage, and  
 protection, to iustifie, countenance, and beare out the  
 intemperance, and riot of all such, who deeme Ex-  
 cesse, and Drunkenesse a (e) vertue, not a sinne;  
 (at least but veniall,) if your Maiesties Healthes  
 occasion it. And is not this a great affront, indigni-  
 tie, and dishonour to your Maiestie, that your sacred  
 Health, your Name, and royall Crowne, should  
 bee thus prophaned, and banded up and downe in  
 euery Drunkards mouth? in euery Cup, and Can?  
 in euery Tauerne, Tap-house, Hall, or Seller?  
 (Unballowed, base, and sordid places, Unworthy of  
 so holy a Name, and great a Presence:) that euery  
 degenerate, infamous, and stigmaticall Belialist:

d *Beatus, qui  
 diuinas Scrip-  
 turas legens,  
 verba veritas  
 in opera Berni  
 de ordine vi-  
 ta. Col. i. ii. 6. h*

e *Ducitur e-  
 brietas nunc  
 virtus maxi-  
 ma. Nec vi-  
 tium ebrietatis  
 qualibet esse  
 potest. Oblo-  
 patus de Arte  
 Bibendi. lib. i.  
 & 2.*

## The Epistle Dedicatorie.

1 Cor. 5. 11.  
Ephes. 5. 11.  
*Turpe est vi-  
rum ebrium apud  
sobrios esse: Turpe item  
est, si sobrius  
cum ebrio fue-  
rit.* Theogni-  
des apud Sto-  
bæum: de In-  
continentia,  
Sermo 18.

g Psal. 69. 12.

*h Pessimus  
inimicorum  
genus laudan-  
tes.* Tacitus  
Agricola. Sect.  
33. *Genus ho-  
minum adula-  
toribus pesti-  
lentius nullum  
est:* Plutarch:  
de lib. Educan-  
dis.

euery deboist, and brutish Pot-companion, (whose  
(f) very company and acquaintance all Chri-  
stians should abhor:) that the very off-scouring,  
dregges, and scum of men, should so farre debase,  
and vnderualue them: as to prostitute them to their  
swinish sinnes, and lusts; as to command them at  
their pleasures, to enforce, and toll on others to  
Drunkennesse, and Excesse: and so to make the  
great Defendor of the Faith, the ground, the Pa-  
tron, and grand Protector of all intemperance,  
as if Drunkennesse were the sole, and onely Faith  
that Kings defend? It was no little grieve, nor  
trouble to great and good King Dauid, that  
(g) hee was the Drunkards song: and shall it  
not then bee your Maiesties greatest grieve, and  
chiefe dishonour; that your royall Diadem, and  
sacred Health, should not onely be made the Song,  
the Phrase, the Complement, Ceremonie, By-  
word, and Pot-discourse; but euen the Glosse,  
the Text, the Religion, the Engine, Patronage,  
Plea, and Iustification, the Stallion, and Vizard  
of euery drunken Toſ-pot; of euery sordid (h) ho-  
stile, and pernicious Parasite: as if you were no  
better then the Diuell Bacchus, the Idole god of  
Wine, of Healthes, and Drunkennesse? Doubt-  
lesse, though it were the honour of Heathen Kings,  
and Diuell-gods in former Ages; to haue their  
Healthes,

## The Epistle Dedicatorie.

Healthes carouzed, and quaffed off at euery Festi-  
uall, and solemne meeting; yet it is the greatest con-  
tumelie, indignitie, and dishonour to any good, or  
Christian King, who should bee a very (i) God  
on Earth, (not onely in respect of Soueraignetie,  
and Command: but likewise in the (k) transcen-  
dency of Grace, of Holinesse, and the (l) exem-  
plarinesse of his practicall, Pious, regulating, and  
reforming life:) to haue his Name, his Health, his  
Crowne and dignity thus vilified and abused: by  
sordid, beastly, and vngodly men, to such sinister,  
sinfull, heathenish, and infernall ends as these: euen  
to Patronize their grosse intemperance, and so to  
drowne their owne, and other Soules, in Druaken-  
nesse, Riot, and excesse of Wine.

Secondly, as Healthes doe thus dishonour, so  
likewise they doe preiudice, and wrong your sacred  
Maiestie, in two respects.

First, in merging, quenching, and drowning the  
multitude, beate, and fernency of those publike, and  
prinate Prayers, which euery loyall Subiect owes  
vnto your Grace. It is (m) Gods owne iniun-  
ction, and it was, the Christians practise, euen  
vnder Pagan (n) Emperours, in former ages,  
that Subiects should make Prayers, and Sup-

*quem et ipsi Imperatores propitium sibi inter ceteros malunt; precantes sumus omnibus Im-  
peratoribus, vitam illis prolixam imperium securum, domum tantam, exercitus fortes, se-  
natum fidelem, populum probum, orbem quietum, quæque hominis et Caesaris vota sunt.*  
Tertul. Apolog. aduers. Gentes. cap. 30. 39.

i Psal. 82. 1. 6.  
Rex si officio  
suo fuerit cum  
laude perfun-  
ctus, quasi qui-  
dam Deus in  
terris est: sin-  
gulari cultu  
ac veneratione  
dignissimus:  
Olorius de  
Regum Instit.  
lib. 4.  
k Reges tante  
meliores pri-  
uatis homini-  
bus esse debent,  
quanto eis ho-  
noratiores ex-  
istunt. Mocrates  
Panegyrr.  
Olor. l. 4. De  
de Regum  
Instit.

l Facere recte  
ciues suos prin-  
ceps optimum  
faciendo docet:  
Et cum impe-  
rio maximus  
sit, exemplo  
maior est: Pa-  
terculus Hist.  
Rom. l. 2. p. 134  
m 1 Tim. 2. 1.  
2. 3.  
n Nos pro sa-  
lute imperato-  
rum Deum in-  
uocamus ater-  
num, Deum  
vram, et De-  
um vram,

## The Epistle Dedicatorie.

plications, and Intercessions for Kings, and all that are in authoritie: not drinke, carouze, or reuell for them, in quaffing downe their Healthes: But now alas, by reason of the Diuells malice, and mens prodigious wickednesse: these holy and feruent Prayers, are turned into Hellish, Prophane, Excessive, and Vnchristian Healthes: the (o) onely meanes to draw downe curses and diseales; yea, woes and fatall iudgements on a King, and Kingdome: Hence it is now accounted a badge of Puritanisme, to make a Conscience of praying constantly, and priuately; but a part of Protestanisme, Pietie, and true Deuotion, to make no Conscience of drinking openly, and bowerly, euen beyond excess: it selfe, for your Maiesties health and welfare: Hence is it, that most men preferre their Healthes before their Prayers; and therefore would rather drinke your Maiesties Health (p) a whole winters night, a day, a weeke, or moneth: nay, an whole yeare together, then Pray in privacy, and feruency one hower for it: Hence is it, that many men place their Religion, Allegiance, and Deuotion in these Healthes; thinking themselves most Pious, Loyall, and (q) Religious to their Soueraigne, when they are most Prophane, and Impious, most Ristous, and Luxurious; in drinking downe his Health: whence they

deeme

o. Iſay 5. 11, 12.  
 13, 22, 24, 25.  
 Prou. 23. 29.  
 30. Iocl. 1. 5. 6.  
 Nahum. 1. 10.  
 Amos. 6. 6. 7.  
 Iſai. 27. 1, 2, 3.  
 Hoſ. 4, 3, 11. c.  
 7. 5. Deut. 28.  
 59. 60. 61.  
 Mat. 24. 49, 50.  
 Luke 21. 34.  
 compared together.  
 p. Dies admodum parua, breuis etiam mox vel hiberna potando videtur. Baſil. de Ebrietate & Luxu Sermo.  
 q. Non propheta melius eſſet quam ſic religioſus? Minuc. Felix. Octau. pag. 77.  
 Sic cum ſe maxime pios putant, tum maxime ſunt impii. Laſtant. de Inſtit. lib. 5. cap. 10.



## The Epistle Dedicatorie.

deeme it a greater breach of Allegiance, Pietie, and Deuotion, not to pledge your Maiesties Health, then not to Pray for it. So farre haue Healthes of late, incroached vpon your blessed Prerogatiue, and best Inheritance, your Subiects Prayers for you : that they haue much allayed the heate and feruency, if not abated the multitude, and frequency of them, to your incomparable, and peerelesse losse.

Secondly, they preiudice your Maiestie exceedingly, in interesting, and engaging you, as much as in them lies, (contrary no doubt to your Maiesties most temperate disposition, and Pious resolution :) in the Excesse, and Drunkennesse of many others ; your Name being made a party to it, and your Health an occasion, Apologie, Pretence, or Iustification of it, without your pruitie, or consent. Alas, how many thousand persons, both are, and haue beene drawne on to Drunkennesse, and Excesse, (especially at Festiuall, and solemne times of Ioy, and Thankefulnesse :) drinking their wit out of their Heads, their health out of their Bodies, and God out of their Soules ; whiles they haue beene too busie, and \* Officious in carouzing Healthes vnto your sacred Maiestie, who required no such homage, nor seruice at their hands ? Much is the intemperance, and excesse, which your Maiesties Healthes occasion in euery corner of this Iland, (which flotes in Seas of

\* O pia deuotionis obsequium !  
qui existimant illos ebrietate placari, qui ieiunio passionem sustinere dediderunt. Ambr.  
De Elia & Ieiun. cap. 17.

## The Epistle Dedicatorie.

Sinne, and Drunkenesse,) and more are they like to grow, both to your Highnesse priuate, and the publike preiudice, if you preuent them not in time. And this hath caused mee to appropriate this Treatise to your Grace, aboue all other Patrons, that so I might present that losse, and damage to your Highnesse view, which Healthes may bring vpon you at vnawares, in intereſſing you in all the euills, that are occasioned in others by them, euen against your Will and prinitie.

3.

Thirdly, I dedicated this Pamphlet to your Maieſtic before all others; because as none are so much intereſſed in this Theame, and Subiect, so none are so fit, or able in respect of place, and power; (you being the supremest Magistrate, and (r) State-physition vnder God himſelfe,) to purge these Hydropicall, Noxious, and superfluous Humours, and vnhealthy Healthes, out of the Body of our State, and Kingdome, which are now so much distempered, molested, and ouercharged by them, as your sacred Maieſty: Whose (s) Honour, Crowne, and brightest glory it will be; not onely to protect your Subiects, from all externall violence, wrongs, and dangers, and to preferue their Liues, their States, their Peace, and Liberties, in these dangerous times, to the very vtmost of your power: but likewise to vn-

sheath

*r Rex medicus  
est; & medico  
comparatur, ut  
famat. Plato de  
Regno; Caeſe  
Polit. l. 3, c. 4.  
s Nullum or-  
namentum  
Principis fa-  
stigio dignius  
pulchriusq; est,  
quam illa coro-  
na ob eius ſer-  
uatos. Sen de  
Clement. c. 26.  
Principi &  
imperatoris hoc  
conſolendum  
est, vt ciues  
ſeruent: Plu-  
tarch. A. 10  
theg. Populi  
ſalus eſt glori-  
ſ Principum:  
Caſſidorus: va-  
rium lib. 2.  
Epil. 1.*



## The Epistle Dedicatorie.

sheath (t) the sword of Soueraigne Iustice  
against all sinne and wickednesse : to execute  
wrath and vengeance vpon all them that doe  
euill, without respect of persons : and (u) to  
cut off all the wicked of the Land : (especially,  
all Gracelesse, Swinish, and vnthristie Drunkards,  
the very Drones, and Caterpillars of a Common-  
wealth ; and the most vnnecessarie, and (x) super-  
fluous creatures of all others :) that so the weake,  
and sickly body of our State, (which Healthes, and  
Drunkennesse, as well as other sinnes, doe cause to  
(y) reele, and stagger like a drunken man,)  
may bee reduced to its perfect health, both to your  
owne, and our safetie.

Fourthly, I did it to interest your Maiestie, (if  
it may stand with your Princely pleasure,) in the  
defence and Patronage of this distressed Treatise :  
which here doeth humbly prostrate it selfe at your  
Maiesties feete, crauing your most royall Protecti-  
on, and Allowance : that so it may diuulge it selfe  
in despite of Bacchus, and his ebrious Crew, to the  
affronting, and suppressing of Healthes, and Drun-  
kennesse, (the Epidemicall diseases of our Nation,  
and the (z) World it selfe :) else it is like to proue  
abortiue, for want of Mid-wife Authoritie to coun-  
tenance and bring it forth. These are the reasons,  
(Gracious Soueraigne) that animated, and induced

me,

† Rom. 13. 3. 4.  
Prou. 20. 26. &  
25. 5. *Rex are-  
gendo diſſus  
eſt ; non autem  
regit qui non  
corrigit* Aug.  
Enar. in Pſal.

44.  
u Pſal. 101. 3. 6  
7, 8. *Immedi-  
cabile vulnus,  
Enſe reciden-  
dum eſt ; ne  
pars ſincera  
trahatur*, O-  
uid. Metamor.  
lib. 1.

x *Quid eſt ho-  
mo ebrius niſi  
ſuperflua crea-  
tura ? huius  
vita ſomnium  
eſt ; huius ſom-  
ni mors eſt.*  
Ambr. de Elia.  
& Ierun. c. 16.  
y Iſa. 24. 19, 20

x *Nulla in  
parte mundi  
ceſſat ebrietas.*  
Plin. Nat. Hiſt.  
l. 14. c. 22. *E-  
brietas toto  
breuius non  
ceſſat in orbe.*  
*Sunt paſſim  
bibulis omnia  
plena virus.*  
Obſopæus de  
Arte Bibendi:  
lib. 3.

## The Epistle Dedicatorie.

me, to commend this worthlesse, and compendious Discourse, vnto your royall Patronage: Not doubting but your Grace, vpon these preuius considerations, seconded by the noualtie, and rarenesse of the Subiect, which few haue largely handled: will most gracionfly owne it, and prooue a false, and sure Sanctuarie, both to mee, and it, against the malice, spleene, and power, of all who shall oppose it. So shall this petty worke of mine, (which here I once more humbly offer vnto your sacred Maiestie,) prooue vsfull and profitable vnto men, whose good: but fatall and pernicious vnto Healthes, and Drunkennesse; whose finall ruine and subuersion, I cordially affect: (as being the (a) very bane of fortitude, and Prowesse, the things which now wee neede; and the (b) ouerthrow of all Martiall attempts, and ciuill Enterprises:) and I your humble, loyall, and obedient Subiect, shall still continue, (though not to Drinke, Carouze, and Swill, as others doe;) yet heartily to Pray, for you Maiesties Health, and happy Raigne: which God continue, and prolong among vs, to our temporall, and your owne both temporall, and eternall Ioy, and Blisse.

Your Maiesties humble  
and loyall Subiect:

WILLIAM PRYNNE.

*a Ebrietas fortitudinis perniciēs. Basil. de Ebrietate & Luxu Sermo.*

*B Gubernator ebriofus, et qui viū cuiuscunq; rei praefectus, omnia subuertit sine nauisgum, sine eurrum, sine exercitum, sine quamcunq; rem fidei suae commissam. Plato, lib. 2. de Repub. Stobaeus Serm. 18.*



## To the Christian Reader.



Christian Reader, among all the grosse  
and crying finnes which haue of late  
defiled, and ouer-spread our Nation,  
and the World it selfe, there are few  
more common, few more dangerous  
hurtfull and pernicious, then the vnnaturall, vn-  
thrifty, odious, and swinish sinne of Drunkenesse.  
A sinne, which if we will beleue the (a) *Fathers*,  
(nay, (b) *Infidels*, and *Pagans* whom Christians  
should excell.) *Is but a flattering Deuill, a sweete Poi-  
son; a voluntary Madnesse; an innuised Enemy; a de-  
prauer of Honesty; a wronger of Modesty; the Mother  
of all Sinne, and Mischiefe; the Sister of all Riot; the  
Father of Pride; the Author of Murthers, Quarrels,  
and Debates: the Nurse of Furie: the Mistresse of  
Petulancie: the inflammation of the Stomacke: the  
blindnesse of the Eyes, the corruption of the Breath, the  
debilitie of all the members; the acceleration of death:  
and poison of the Soule. A sinne which crackes mens*

a *Aug. Serm.*  
33. ad *Proterot*  
*in cremo. De*  
*Temp. ser. 231.*  
232. *Basil. de*  
*leijun. & de E-*  
*brietate, et Lu-*  
*xu Serm. Clem.*  
*Alex. Padox.*  
1. 2. c. 2. 3, 4.  
*Ambr. de Elia.*  
c. 10. *serm. c. 10.*  
to 19. *Chrysost.*  
*Hb. 54. 57. 71.*  
c. ad *Pop. An-*  
*tioc. Hom. 27.*  
in 1 *Cor. Hier.*  
*Com. 1. 15. in*  
*Eze. 42. Chry-*  
*sost. serm. 26.*  
*Bern. de Modo*  
*viuendi, Ser. 26*  
See *Puseant*  
*Comm. Opuscu-*  
*lu de arte Bib.*  
1. 2. *Friscolinus*

in *Ebriet. Mr. Harris* his *Drunkards Cup.* *Mr. Ward* Woeto *Drunkards.* The  
Homily against *Drunkenesse.* And *Mr. Iohn Dwybams* Dissuasion from *Drun-*  
*kennesse.* b *Plato Symposum. Legum Dial. 1. Planie Nat. Hist. 1. 4. c. 22. Zeno-*  
*phon. de instit. Cyri. 18. Memorabilium lib. 7. Seneca Epist. 24. 83. Plutarch. de Sani-*  
*tate tuenda. De Adulat: & Amicitia. Horace Epist. lib. 1. Epist. 5. Tacitus de Mori-*  
*b. German. cap. 7. Stobaeus sermo 18. Ouid. de Arte Amandi; lib. 1.*

Credites,

*To the Christian Reader.*

*a* Prou. 23. 32  
 Nahum. 1. 10.  
 1 Cor. 6. 10.  
 Gal. 5. 21. Mat.  
 24. 49. 50. 51.  
*a* Luke 21. 34  
 Ephes. 5. 18.  
 1 Pet. 4. 3.  
*e* Pro. 23. 29.  
 30. Isay 5. 11.  
 22. Hab. 2. 15.  
 16. 1 Pet. 2. 11  
 Isay 28. 1. 3.  
*f* 1 Cor. 6. 10.  
 Gal. 5. 21.  
*g* 1 Cor. 5. 11.  
 Pro. 23. 20. 21.  
*h* See Master  
*Scrub* Anatomy  
 of Abuses,  
 p. 77. 78. Mr.  
*Wards* Woe  
 to Drunkards.  
 Mr. *Thomas*  
*Beard* his  
 Theater of  
 Gods iudge-  
 ments, l. c. 33.  
*i* Tim. 2. 12. 13  
 Rom. 13. 12. 13.

Credites, exhausts their Purfes, consumes their  
 Estates, infatuates their Senses, before their Vnder-  
 standings, impaires their healthes, distempers their  
 constitutions, subuersts their bodies, eates out their  
 liues, ruines their families, grieues their friends,  
 brings wrath and iudgements on their Countries,  
 decayes their parts and morrall vertues, disables  
 them for all employments, indisposeth them to  
 grace and godlinesse, & all the meanes and workes  
 of grace, and without Gods infinite mercy, and  
 their sound repentance, *(c)* *damnes their Soules.*  
 Strange it is, that this most vnnaturall, vnprofita-  
 ble, vnpleasant, vnseemely, vnrasonable, brutish,  
 bale, and shamefull sinne of al others, which makes  
 men odious and ridiculous vnto themselues, and  
 all that see them: which transformes men into  
 beastes and swine, or carcases of men: which fights  
 against the *(d)* *Lawes of God*, of Grace, of Nature,  
 Sense, and Reason; which *(e)* *war against the peace*  
*and safetie of mens soules*; which *(f)* *excludes and*  
*shuts out men from heauen*, from *(g)* *the societie and*  
*company of Gods Saints on earth*; and *(h)* *oft-times*  
*drawes downe many heavy, fatall, sad, and dreadfull*  
*iudgements on mens heads*, (sufficient to amaze, to  
 split, and daunt the hardest, & the strongest hearts,  
 and to awake the drowfiest, and most stupified, or  
 cauterized consciences of all such, who are infatu-  
 ated, and benumbed with this hellish dropsie :)  
 should so farre insinuate it selfe into the affections,  
 and liues of men (especially in these radiant, blef-  
 sed, and resplendent dayes of grace, *(i)* *which teach*  
*vs to denie vngodlinesse and worldly lusts, and to liue,*  
*soberly,*

To the Christian Reader.

soberly, righteously, and godly in this present world, looking for the glorious, and blessed appearance, and comming of the great God, and our blessed Saviour Iesus Christ) as to inthrall whole Nations to its base and slavish bondage, who professe themselves not onely to be men, or reasonable creatures; but likewise temperate, graue, and holy Christians. I confesse it seemes a mystery and wonder vnto me, that naturall and reasonable men, (much more that such as beare the name, and face of Christians,) should so farre degenerate from the very principles of nature, and the rules of common reason, as to be intoxicated, inamored, and bewitched, with such an (k) inhumane, absurde, and swinish sinne as this, which hath no good, no honour, profit, pleasure, beautie, nor aduantage in it, to winne, allure, or ingage men to it: yea, so farre to bee affected, and delighted with it; as to reioyce and glory in it; to magnifie, honour, or applaud, all those who are deuoted, or inthralled to it; and (l) to vilifie, reproach, and vnderalue such, who base and loath it in their iudgements, or else renounce it in their practise. Certainly, if I did not know the trueth and probate of it, by ocular and experimental demonstrations from day to day; I could hardly bring my vnderstanding to belecue; that men, that Christians should so farre affect, admire, or adore, so foule, so base, so vnamiabie, so vnfruitfull, vnprofitable, and vnpleasant a sinne; so vnnaturall and brutish a vice, as this Drunkenesse in most mens iudgement and experience is. The reasons (as I conceiue) why men are now so much infatua-

k Ebrietas, qui habet, se non habet: hinc qui habet, homo non est: hanc qui habet, non peccatum facit, sed ipse est peccatum. Chrysost. Serm. 26.

l Est in contemptu frugalitatis vita: libido potandi cunctos prodigiosa tenet. Nemo bonus nunc est, nec strenuus esse videtur. Plurima ne poterint perdere vicia bibax. Nullus eris si sint ignava ad pocula nullus eris. Obsopæus De Arte Bibendi. l. 2. pocula vires, Plurima ne fices pocula

ted

*To the Christian Reader.*

ted with this odious, execrable, and vnpleasant sinne, are briefly these.

m Rom. 8. 7 8  
n Ifay. 5. 11.  
12, 22. 1 Pet.  
4, 3, 4. *Ad de-  
tersora faciles  
sumus: nō pro-  
num tantum  
iter est ad vi-  
tia, sed etiam  
precepti Seneca  
Epist. 97.*

The first, is that very inbred corruption, and prauitie of humane nature : which (m) *being a law-lesse, and vnruely euill, that neither is, nor can be subiect to the law of God,* till it be mortified, or subdued by the power of grace; doeth beare downe all the bounds and rules of Nature, Reason, Religion, Temperance, and Sobrietie, (n) *carrying men headlong vnto Drunkenesse, Riot, exesse of Wine,* and all vnreasonable, vnnaturall, and beastly finnes, euen with a full carere.

• Ephes. 2. 2, 3

The second, is the (o) *power of the Prince of the ayre, the spirit who now worketh in the children of disobedience, intending the lusts, and desires of their flesh and minde;* and carrying them captiue vnto sinne. Who hath lately gotten such high predominancie in the soules of vitious men, and added such impudencie, and vnbridelednesse vnto their finnes and lusts : that they doe not onely (p) *glory in their Drunkenesse, and grosse intemperance,* (q) *Proclaiming it oft times vnto the World, with \* Songs and shoutes,* with Cornets, Drummes, and Trumpets (the common Melodie; Solace, or incendiaries of their Licentious, \* *Mad, Deboist, Bacchanalian, Prophane, and heathenish Healthes, and Pot-battels,*) but euen purposely bend, and set themselues against the God of Heauen : trampling his Word, and all his Precepts vnder foote : violating the very lawes of Nature, and rules of Reason : breaking all the cords and ligaments of Modestie, Temperance, and Sobrietie, as if they had

p Phil. 3. 19.

q Ifay 3. 9.

\* Ifay 24. 9.

\* *Hoc non est  
gaudere, sed  
insanire bibo-  
mer, Obſcopæus  
de Arte Bib.  
lib. 2.*

no



*To the Christian Reader.*

no Lord, no God, nor Ruler ouer them : selling themselves wholly vnto all Excesse, and wallowing like so many base and filthie Swine, in the mire and puddle of Drunkenesse, and Vomite ; as if they were borne for no other purpose, but with that infamous, and drinke-deuouring (r) *Bonosus*, for to swill and drinke.

The third reason of the encrease, and growth of Drunkenesse, are those many Specious, Popular, Amiable, and bewitching names, and titles; where with this vgly, odious, and filthy sinne, together with the Practisers, Patrons, and Abettors of it, are beautified, and applauded; and those common tearmes, or mottoes of ignominie, and reproach, which Satan with his ebrious crew, haue cast vpon the Graces of Temperance, and sobrietie, and on the persons of all such Holy, and abstemious Christians, who doe in trueth pursue them in their liues and practise. As all (s) other sinnes and vices : so Drunkenesse is now shrowded, (r) (nay countenanced, iustified, and applauded,) vnder the popular, and louely Titles of *Hospitalitie, Good-fellowship, Courtesie, Entertainment, Ionialitie, Mirth, Generositie, Liberalitie, open House-keeping, the liberall vse of Gods good creatures, Friendship, Loue, Kindnesse, good Neighbour-hood, Company-keeping*, and the like: and Drunkards are likewise magnified, and extolled, vnder the amiable, reuerenced, and applauded termes of *Good-fellows, Wits; Poets; Conuictons, Sociable (u) Merrie, Ioniall, and Boone-compani-*

*hac celebriū nunc cunctū gloria : cunctū, Quaritur hac nomen, gratia, fama, fauor.*  
Oblopes De Arte Bibendi, l. 2. u *Hac tamen isti omnia cum faciant, hilares niti-*  
*dique vocantur.* Iuuenal. Satyr. 11.

r *Bonosus* non  
vt *vinat* na-  
tum est, sed vs-  
bibat. Flauus  
Vopiscus: Bo-  
noso: Lyphius  
Centur. Misc-  
cell. Epist. 51.  
Theatrum vi-  
tæ humane.

s *Quicquid vi-*  
*tium eras, vir-*  
*tutū nomen*  
*induit.* Puta-  
ni Comus.  
*Probitatis in-*  
*certia nomen,*  
*Iustitia formi-*  
*do subit.* Clau-  
in Eutrop. l. 2.  
*Nequitia clas-*  
*ses candida vo-*  
*la ferunt.* Pe-  
troniū. p. 154.  
*Vitia pro vir-*  
*tutibus hodie*  
*habentur.* Diō.  
Cass. Roman.  
Hist. l. 58.

*Non solum vi-*  
*tiosas, sed et vi-*  
*tia laudantur.*  
Seneca Epist.  
114.

t *Bucitur o-*  
*brietas nūc vir-*  
*tus maxima :*  
*nemo.* Carpen-  
tem hunc sicco  
rebitur oro lo-  
qui: *Quaritur*

*hac celebriū nunc cunctū gloria : cunctū, Quaritur hac nomen, gratia, fama, fauor.*  
Oblopes De Arte Bibendi, l. 2. u *Hac tamen isti omnia cum faciant, hilares niti-*  
*dique vocantur.* Iuuenal. Satyr. 11.

To the Christian Reader.

ons : Generous, Liberall, Free hearted, Valiant, and  
 heroicke Sparkes, and Spirits : Sociable, Pleasant, and  
 good-natured Gentlemen : Open, Liberall, or free  
 House-keepers ; merry (x) Greekes, and such like stiles  
 and titles : which set such a laudable, amiable, and  
 comely glosse on Drunkenness ; and Drunkards,  
 which are full, loathsome, and deformed in them-  
 selves : that they doe euen (y) secretly, and (z) dan-  
 gerously insinuate, and instill this beastly and pernici-  
 ous vice, into the affections, lines, and practise of Car-  
 nall, Gracelesse and ungodly Men, whiles they present  
 it to them, as an honest laudable, and necessarie vertue,  
 without which there can be no loue, no true soci-  
 etie, nor hospitalitie, mirth, or entertainment in  
 the World : whereas they could not but abhorre  
 it, together with all those whose liues are tainted  
 and defiled with it, did they but suruay it in its  
 proper colours. Now as Drunkenness, and Drun-  
 kards, are thus countenanced, and applauded vnder  
 these popular, and insinuating titles ; so Tempe-  
 rance, and Sobrietie are deformed, vilified, sen-  
 tenced, and scoffed at, vnder the approbrious,  
 and disdainfull names, of Puritanisme, Precisenesse,  
 Stoicisme, Singularitie, Vsociablenesse, Clownish-  
 nesse, Rudeness, Baseness, Melancholly, Discourtesie,  
 Pride, Sarlinesse, Disdain, Coyness, and what not ;  
 (a) and Temperate, Abstemious, and Religious Christi-  
 ans, who make a conscience of Excesse, vnder the  
 ignominious, and reproachfull stiles, \* of Puritans,  
 Precisians, Stoicks ; Vsociable, Clownish, Rusticke,  
 Olorius de gloria l. 1. Sect 7. a Dat ventam corui, vexat censura columbas. Iuuent  
 Satyr. 2. \* Insani sapiens, nomen fert equi iniqui, Vltra quam satiu est virtutem si  
 petat ipsam, Horace Epist. lib. 1. Epist. 6.

Perverse,



## To the Christian Reader.

*Peruerse, Peenish, Humorous, Singular, Discourteous, Nigardly, Pragmaticall, Proud, Unmannerly, Degenerous, Base, Scrupulous, Melancholly, Sad, or Discontented persons.* He that is now (b) *more Holy, Temperate, or Gracious in his life and carriage, then the ordinarie sort of men*: Hee that is reclaimed from his Ebrious company, and Drunken courses, and will not Drinke, Rore, Health, play the Good-fellow, (c) *or runne into the same excesse of Drunkenesse, and Intemperance that others doe, or as himselfe did heretofore, out of Conscience, Loue, and true Deuotion towards God*: is forthwith hated, and branded for a *Puritan, an Hypocrite, a Precisian*, and I know not what besides: euen by such who deemed him an honest man, a sociable, boone, and good companion heretofore, when as hee would Swill, and Drinke, and Health, as well as others: (as if his Temperance, and Sobrietie did depraue, at least disparage him:) an infallible argument, that *Puritans, and Precisians*, (as the World now takes them) are the most religious, holy, temperate, and abstemious men of all others; because they are generally hated, stiled, and reputed *Puritans or Precisians* for this *very cause*; that they are quite reclaimed and estranged from Drunkenesse, healthing, good-fellowship, and excesse of wine: and become *more temperate, holy, and religious in their liues then other men*, whose ebrious, and luxurious courses they vterly abandon, (d) *yea*

b *An non hoc ita fit in omni populo? nonne omnem exuperantiam virtutis oderunt? quidam Aristides nonne ob eam ipsam causam pulsus est patria, quod prae ter modum in finis esset? Cicero Tulse. quæst. l. 5.*  
e 1 Pet. 4. 3. 4

d *Sunt aliqui intempestiue boni: qui corruptis moribus publicis conuiciis bene viuendo faciunt. Ergo tanquam scelerum & malitia suae testes extirpare funditus nituntur, & tollere: graueque sibi putant tanquam vita eorum coarguatur. Idcirco ausurrantur, qui-*

*bui coram viuere pudet, qui peccantium frontem etsi non verbis, quia tacent, tamen ipso vita genere dissimilis ferunt & verberant: Castigare enim videtur, quicunque dissentit. Lactantius de Iustitia, lib. 5. c. 9.*

To the Christian Reader.

*censure* and condemne, by their practicall *and holy lines*. This magnifying then of Drunkenesse and Drunkards vnder these popular, glorious, and applauded titles, which sound full sweete and pleasant in the eares of most: and this depressing and vilifying of Temperance, Sobriety, and abstemious Christians, vnder such ignominious, scornfull, base, and vndervaluing termes, (which make an harsh, preiudicate, and vnpleasant noyse, among the carnall, loose, and vulgar Crewe,) is one of the maine and chiefest causes why Drunkenesse doth now so much diffuse and spread it selfe.

The fourth cause of the increase of Drunkenesse, is the negligence and coldenesse of Iustices, Magistrates, and inferiour Officers, in the due and faithfull execution of those laudable and pious (e) *Statutes*, enacted by our king, and State against this odious, swinish, vnthrifty, and State-disturbing sinne: which if they were as duly executed, as they are generally neglected, (and so (f) *abrogated, or euacuated for want of execution*) this noxious dropisie and disease of Drunkenesse would soone be cured. If Iustices and Magistrates, were as diligent to suppress and pull downe Drunkenesse and *Alehouses*, as they are industrious and forwards to Patronize and set them vp, (g) *to the great disturbance, hurt and preiudice of our Christian Common-wealth*; the wings of Drunkenesse would soone bee clipt, whereas now they (h) *spread and grow from day to day, because the sword of execution clipse them not*.

The

e 1 Iacobici c. 9.  
4 Iacobi c. 5.  
7 Iacobi c. 10.  
21 Iacobi c. 7.  
f Lex noua v-  
su non recepta  
viribus caret,  
& desuetudi-  
ne soluitur.  
Gallius Pract.  
Obser. ob. 110.  
g See 4 Iacobi  
c. 9.  
h Inferiorum  
culpa ad nullos  
magis referen-  
da sunt, quam  
ad desides neg-  
ligentesq; re-  
ctores. Impu-  
nitas enim in-  
curia soboles,  
insolentia ma-  
ter, transgres-  
sionum nutrit,  
Bern. de Con-  
sid. lib. 3. c. 5.  
Quis illic re-  
rum pudor?  
qua esse possit  
integritas, v-  
bi quis damnum  
improbos de-  
sunt? Cyp.  
Epist. l. 2. Ep. 2.  
Donato. Leo-  
ges optima si  
negliguntur,  
dissolutionem  
pariunt. Cae.  
Poll. 5. c. 7.

*To the Christian Reader.*

The fift caufe, why this gangrene or leprosie of Drunkenesse dorth so dilate, and propalate it selfe, is the ill example of some great men, Gentlemen, Clergieimen, or others, who instead of being patternes of temperance and sobriety vnto inferiour persons, who ought to take example by them, are oft times made their presidents and plot-formes, of Drunkenesse and excesse; (i) *transcending them inebrious, deboist, intemperate, and licentious courses, as farre as they exceede them in their place and dignity.* When Gentlemen, (k) *great men*, Magistrates or Ministers, who should bee guides and curbes to others, shall take delight in Drunkenesse and excesse: either approving them by their owne personall practise; or else by tollering or countenancing them in their owne irregular and misgouerned Families, (which are oft times made the very Theaters of *Bacchus*, and the seminaries, sinkes, and puddles of Drunkenesse, ryor, and intemperance, vnder pretence of hospitality and free housekeeping: ) (l) *no man will if Inferiours* (who commonly adore Superiors chiefe and greatest (m) *vices, as so many glorious and resplendent vertues:* ) doe euen plunge themselves, into the very dregges and boggs of Drunkenesse, and grosse intemperance, with greedinesse and delight; *being animated, and fleshed by those great examples,* As (n) *all men;* so Magistrates, Ministers, Gentlemen, and great men especially, *doe seldom erre alone;* If these would but reforme themselves, and rectifie their vnrulie and disordered

i. *Quantum*  
præcellens ca-  
teris magnitu-  
dine, tantum  
præstant impu-  
ritate, Salu. de  
Gub. Dei. l. 7.  
p. 277.  
k. *Velociter* &  
citius nos cor-  
rumpunt vici-  
orum domesti-  
ca exempla, cum  
subeant animos  
magnis aucto-  
ribus. Iuuen.  
Satyr. 14.  
l. *Non ampli-  
us mirabor cum  
peccant qui ge-  
nere ignobiles  
sunt quando hi  
qui summo lo-  
co nati sunt,  
peccant.* Sopho-  
cles Ajax Flag.  
Num. 1195.  
m. *Cum turpia  
placent in qui  
habentur bonis;  
certè valde ho-  
nesta videntur  
esse malis.*  
Euripid. Hyp-  
politus Cor.  
Sect. 4. 10.  
n. *Nemo sibi  
tantum errat,  
sed alius erroris  
causa et au-  
tor est. Nemo*

*ita cadit ut non alius in se attrahat.* Seneca de Vita Beata, cap. 6.

To the Christian Reader.

o Domum (u-  
am coercere  
plerisque haud  
minu arduum  
est, quam pro-  
vinciam rege-  
re. Tacitus A-  
gricolæ vita.  
cap. 7.

p See Opo-  
pxus, de Arte  
Bibendi.

q Melius est  
aliquid nesci-  
re secure, quam  
cum periculo  
discere. Hier.  
Tom. 1. Epist.  
22. c. 13.

r See Mr. Johns  
Downam his  
Dissuasion  
from Drunken-  
nesse: Master  
Harris his  
Drunkards  
Cup, the Ta-  
ble of Drun-  
kennesse, &  
his pot ands.

Families, (which is (o) as difficult a taske to many, as to rule a Province.) this sinne of Drunkennesse would soone grow dry and out of fashion: where as now their ill examples seede and nourish it.

The last though not the least occasion, why Drunkennesse doth so much encreate and superabound among vs; are those common Ceremonies, wiles, and Stratagems, which the deuill and his drunken rowt haue plotted and inuented, of purpose to allure, force, and draw men on to Drunkennesse, and excesse of wine. Not to diue into the depthes and misteries of the black, the heathenish, execrable, and Internall (p) *Art of drinking*, in which I (q) *was neuer learned* nor experienced: nor yet to mention (r) *the drinking by the Die, by the dozen, by the yard*, or such like hellish & vnchristian pollicies and alectiues, which Drunkards vse, to force, to draw, or lead men on to Drunkenness; in which euery *Alemise and Mauls-sucker* are farre more learned and skilfull then my selfe: I dare a-uouch it for an approued truth: that there is no such common bayte or stratagem, to winne, to force, intice, or lead men on to Drunkenness and intemperance; as this idle, foolish, heathenish, and hellish Ceremonie, of *beginning, seconding, and pledging Healthes*; which is nothing else in verity, but a Bawde or Pander vnto Drunkennesse, or a præludium, in-let, way, and passage vnto all excesse. If *Health-drinking* (which is now the very mother and nurse of Drunkennesse) were but once suppressed and banished the world, as an abominable, heathenish, or vnchristian, Rite,  
(s) *which*

## To the Christian Reader.

(s) *which had its birth and pedigree from hell it selfe:* the sinne of Drunkenesse would quickly vanish and grow out of vse: And this hath caused me to propalate this short and rude *Discourse* against these *Healthes*, vnto the publike view: that so I might at least assuage, if not expell, the dangerous drop-sie and disease of Drunkenesse, (t) *which makes our Land*, if not the world it selfe, *to mourne and languish*; by drying vp these noxious humours and vnhealthy *Healthes*, which feed and nourish it. A Treatise (I suppose) which though it may seeme harsh and vncouth at the first, to many habituated infatuated, incorrigible, or cauterized *Drunkards*, resolved for to liue and die in this their sinne, though they frie in hell for euer after; or to praiudicate, (u) *and prepossessed affections*, (who would rather maliciously foreiudge, and rashly censure this *Discourse* & me before they reade it, then take the paines for to peruse it, because they presume, that none but nouellizing, factious, precise, or ouerzealous *Puritans* condemne these *Healthes*, and that not out of iudgement, but of peeuish frowardnes:) Yet questionlesse it will be acceptable and pleasing vnto many: not onely for the (x) *novelty* and strangeness of it, *which addes delight and acceptation to it*: as treating of a *Theame* or *Subiect* wherein few haue lately, purposely, or largely trauelled, especially in our *English* tongue: but likewise in regard of the benefit and usefulness of it: as being

\* See Argument 14.

† Hosea 4.3, it  
u I shall say  
to these, Le-  
gant primum, &  
postea despiciant:  
ne videantur, non ex  
iudicio, sed ex  
odii presumptione ignorata  
dānare. Hier.  
aduer. Ruffinū  
l 2 c.9. Tom. 2  
pag. 251.  
x Naturale est  
potius noua  
quam magna  
mirari. Ita enim  
compositi  
sumus, vt nos  
quotidiana se  
admiratione  
digna sunt,  
transcant; contra  
minimā quoq;  
rerum si  
infolita prodierunt,  
spectaculum dulce fiat.  
Sen. Nat. quest.  
lib. 7. c. 1. Ac  
rior est cupiditas  
ignota cognoscendi,  
quā nota repetendi:  
ad noua omnes cōcurrunt,  
ad noua cōueniunt. Sen. controuers.  
l. 4. Proem. Nouitas auditoribus  
lenocinatur. Plin. Epist. l. 2. Epist. l. 9. Noua  
est non in promptu posita,  
admirationem sui excitant  
auditorumq; alliciunt. Plutarch.  
de Homero. Est quoq;  
cunctorum nouitas  
gratissima rerum. Ouid. de Ponto,  
lib. 3. Elig. 4.

To the Christian Reader.

very seasonable, turable, and needfull for these: intemperate, and bacchanalian times of ours: where in *Healthes* and *Drunkenesse* doe so much abound (especially in those festiuall and blessed times of ioy and thankfulness, wherein our temperance, sobriety and holinesse should most excell:) that wee may iustly feare, they will drowne vs in some great and generall deluge of Gods iudgements ere it be long, and cause the Lord to curse and crosse vs in all our enterprises and designs (as he hath done for sundry yeares, though (y) *we consider and lay it not to heart*, in that penitent and soule-affecting manner as wee ought) vnlesse wee speedily repent vs of them: For alas, how can we possibly expect or hope, that God should auocate or withdraw his iudgements from vs: that he should blesse and prosper vs in any kind; that he should plead our cause, or fight our battels for vs: that he should guide, direct, or blesse our King, our Queene, our Counsellours, our Nobles, or our Rulers, (z) *whom God doth oft times curse & alter for the peoples sinnes*: that he should speed our Generals, our Captaines, our Nauies, or our Armies, (a) *which the troopes and armies of our sinnes, and not the force and prowesse of our enemies, haue vanquished and put to flight*: when as our *Healthes* are farre more dense and frequent, then our *Prayers* for them? when as we ouerwhelme and drowne our

soules

y Isay 42.24.

25. Prou 23.

34, 35.

z Reges quan-

do hini sunt

muneris est

Dei: quando

vero mali, ce-

leris est populi:

Secundum me-

ritum plebesu

disponitur vita

rektorum. Ira-

sciente enim

Deo, talem re-

ctorem populi

susciunt, qua-

lem pro pecca-

to merentur.

Nonnunquam

etiam pro ma-

litia populi re-

ges mutantur:

et qui ante vi-

debantur esse

boni, accepto

regno sunt in-

iqui. Isidor.

Hispal. de Su:

Bono, l.3. c.28

Cencil. Pari-

ense sub Lud-

uico & Lotho-

rio 829. l.2 c.1

a Non ignauissimorum hostium fortitudine obruimur, sed solum virtutum nostrorum

impuritate superamur. Nemo sibi aliud persuaheat, nemo aliud arbitretur: solum

nos morum nostrorum vitia vicerunt. Salu. de Guber. Dei. lib.7 pag.238.278. No-

stris peccatis barbari fortes sunt: nostris vitiis Romani superatur exercitus. Hic-

rom. Epist.3. cap.10.



## To the Christian Reader.

soules and spirits, and quite (b) *exornate, and dissolve our bodies* (which are, or should be (c) *Temples for the holy Ghost to dwell in,*) with Drunkenesse, Ryot, and excesse of Wine; and cause the Lord of Hostes himselve to bee our Enemy, (d) *whose force and power, no creatures can resist,*) by our Intemperate, Ebrious, and Luxurious sins? When as we put away farre from vs the euill day, and cause the seate of violence to come neere: stretching our selues upon our couches, and beds of luorie: eating the Lambes out of the flockes, and the Calues out of the stall: chaunting to the sound of the Viole, and inuening to our selues instruments of musicke, (in these dangerous, sad, and dolefull times, when as teares should bee our mirth, and chiefeest solace,) which doe so farre infatuate, and stupifie our hearts and iudgements; that we regard not the workes nor iudgements of the Lord, neither consider the operation of his hands; (which wee may iustly feare, are working of our ruine :) drinking Wine in bowles; rising vp early in the morning, that we may follow strong drinke, and continuing at it vntill night, till Wine enflame vs; as if we were free, from feare of euill, or as if there were no God in Heaven for to punish vs: and yet, not grieuing for the affliction of Ioseph, nor for our manifold and great rebellions against our good and gracious God: whose (f) *patient goodnesse,* f Rom. 2. 4. and long-continued mercies, doe now call; and dreadfull iudgements, force and summon vs to repentance? Certainly, though I dare not antedate the sorrowes of our Syon, or raise a feare, or iea- lousie without a ground; yet when I doe but seri-

b *Haber boe temulentia, ve & molliat & resoluas corda temulentorum* Am. br. de Elia. & Ierim. c. 12. Basil. de Ebrietas & Luxu. Serm. Obloquus De Arte Bibendi, l. 2. c 1 Cor. 3. 16. & 6. 15, 19. d I say 8. 7. to 15. e Amos 6. 1. to 7. I say 5. 11 12.

## To the Christian Reader.

g Ezech. 16.  
49. Iude 7.

h *Plures inu-  
nias qui sapius  
peinrent, quam  
qui omnino nō  
surent.* Salu. de  
Gub. Dei. l. 3.  
P. 79.

i *Nihil amen-  
tius est, quam  
in malis esse, et  
maliarum in-  
selligentiā non  
habere.* Salu.  
de Gub. Dei.  
l. 6. p. 216. 217.  
k *Non mirum  
est si quotidie  
deteriora pa-  
simur, qui  
quotidie de-  
teriorēs su-  
mus.* Salu. de  
Gub. Dei. l. 4.  
P. 111.

l *Isay 22. 12.  
Ier. 4. 8. & 6.  
26.*

m *Nahū. 1. 10  
1 Cor. 6. 10.  
Gal. 5. 21.*

ously and cordially suruay, that intollerable  
(g) *pride*; that *aboundance of idlenesse*; that *fulnes  
of bread*; that *lasting after strange flesh* (the *sinnes  
that drew downe fire and brimstone vpon Sodome long  
ago*; ) those monstrous habites, fashions, and at-  
tires: that excessiue vanity, Atheisme, and pro-  
phanenesse: that execrable and (h) *frequent* ban-  
ning, *swearing*, *curfing* and *blaspheming*: that gree-  
die couetousnesse, extortion and oppression; that  
fearefull murther and bloodshed; that scurrility,  
effeminacy, wantonnesse, whoredome, adulterie  
and vnclenenesse: that generall neglect, con-  
tempt, and hatred of God, of grace, of goodnesse,  
and the Gospell: that (i) *stupifying and sencelesse  
security*, or hardnesse of heart, *in the midst of  
feares and dangers*: that degenerating and grow-  
ing worse and worse, not withstanding all Gods  
iudgements, (k) *which still encrease vpon vs* that dis-  
soluteines, drunkennes, deboistnes, and excess of  
*Healthes*; together with those other troopes of  
sundry sinnes, which walke so boldly and thicke  
among vs, in despight of all those meanes which  
GOD hath vsed to reclaime vs from them: I can-  
not but conclude as others doe: that these abo-  
minations and sinnes of ours, (especially in these  
times of feare and danger, (l) *which cry and call  
for true repentance*, ) prognosticate no victory,  
no good, no blessing, nor successe: but vndoubted  
ruine and destruction to vs, vnlesse wee speedily  
repent vs of them. Wherefore (Christian Rea-  
ders) if you haue any compassion of your owne  
poore soules (which *Healthes* and (m) *Drunkennes*  
will



*To the Christian Reader.*

*will damme to hell without recoverie*, if you proceede on in them: If you haue any loue to God and Christ; or any filiall feare of God, or of his wrath and iudgements lest within you: If you haue any humanitie or bowels of compassions, towards the publique welfare, good and safety of this your deare and Mother Church, and Countrey; which haue so long supported you in peace and plentie, euen beyond your hopes: If you haue any commiseration of the poore distressed Saints and Church of GOD in forraigne partes, who are almost swallowed vp of bloudie persecutores, whiles wee are wallowing in carnall pleasures, and delightes of sinne; in luxurie, ryot, Drunkenness, and all excesse, without any cordiall pittie or sympathizing compassion of, or any sound humiliation for, their low estates: If you expect or long for any prosperitie, peace, or plenty: any abatement, diuersion or extinguishment of Gods iudgements at home; or any successe or victory abroad: let mee now entreate, and thorowly perswade you all (n) by *the very mercies of God in Christ* (the most flexible, perswasive, and preuailing motiue of all others:) by the loue you beare vnto the Church of God in generall, to this your Mother Church and Countrey; by that solemne vow and couenant which you haue made to God in Baptisme, and oft renewed in the bloud of Christ, in the sight of many witnesses; and by that strict,   
that

• Rom. 12.3

To the Christian Reader.

o Dan. 7. 10.  
Mat. 25. 32. 33.  
2 Cor. 5. 10.  
p Psal. 95. 7. 8.  
2 Cor. 6. 2.  
q Deut. 32. 41.  
42. Psal. 7. 11,  
12. 13.  
*Qui voluntatem Dei spreuerunt inuitatem, voluntatem Dei sentiant vindictam.* Prosper.  
Aquit. Respon.  
ad Obiect. 16.  
Vincent.  
r *Pro die bibunt multorum dierum labores* Ambr. de Elia  
& Ieiun. c. 12.  
s *Ebrictati multorum malorum metropolis.* Athen.  
Dipnos. l. 10.  
c. 15.  
t *Qui luxuriatur, vivens mortuus est:*  
*Ergo qui inebriatur, & mortuus est sepultus est.*  
Hierom. Tom.  
2. Epist. 63. c. 4

that terrible, and ineuitable account, which you must shortly, (o) *make before the barre of Christs tribunall*, in the open view of all the World: that you would (p) *now*, euen now I say, *whiles the acceptable dayes*, and times of grace, and mercy last; whiles the bowels and armes of Christ lye open to receiue you, if you will come in: and (q) *the arme and sword of God are brandished, and stretched out against you, to your iust confusion, if you still stand out*: abandon, abiure, renounce, and quite cast off for euer, those cursed and pernicious finnes, in which you are all inuolued, without any more pretences or delayes. Aboue all, resist, oppose, shake off, and quite roote out, the vnnaturall, vnreasonable, vnpleasant, (r) *vnthristie, prodigall, wastfull, beastly, and shamefull sinne of Drunkenesse*, (s) *the metropolis of many mischies*) which doeth, (t) *not onely slay, but quite interre the soules of liuing men*, and indispose them vnto all employments; and so make them a burthen, trouble, and incumbrance both to Church and State: together with all Heathenish, Hellish, Idolatrous, Prophane, Luxurious, and excessiue *Healtbes*, which are but Panders, Attendants, or Vthers to Intemperance: for feare you bring your Selues, your Soules, your Bodies, yea, and your dearest deare, your Countrey vnto ruine; Let Great men, Gentlemen, Iustices, Magistrates, and those of better, and superiour ranke, as they tender Gods glory, or their Countries good, exile them from their houses, and banish them for euer from their Tables; Halles, and Butteries: as at all times and seasons

*To the Christian Reader.*

sons, so especially in the Festivall time of Christs Natiuitie: wherein (v) *Christians oft times act the part of Pagans*, and turne incarnate deuils for the present, laying aside all reason, temperance, grace, and goodnesse, as vnseasonable and vnseemely ornaments for so good a season; giving themselues wholly ouer to gluttony, ryot, luxury, Drunkenesse, Epicurisme, Health-drinking, idlenesse, chambering, wantonnes, *effeminate mixt dancing*, (the common practise and Christmas, recreation of our voluptuous times, though sundry (x) *Councells*, (y) *Fathers*, (z) *Moderne Diuines*, yea (a) *Pagans haue condemned it as sinfull and abominable*;) vnlawfull pleasures, games, and carnall me-  
riments, and all excesse of sinne and wickednesse,

v Sub Christiana  
no nomine Gē-  
tilem vitam  
agunt, & aliud  
professione, ali-  
ud conuersati-  
one testantur  
Hier. Tom. 1.  
Epist. 14. c. 2.  
x Concil. La-  
odicense: can:  
53. Aphric. can:  
27. Agasthense.  
can. 39. Arela-  
tense: 3. Surius  
Tom. 1. p. 727.  
Veneticum.  
can. 11. Her-  
iensse: can. ult.  
Toletanum: 3.  
can: 23. Anti-  
sidorense. can. 9

40. Cabilonense can. 19. Constantinop. 6. in Trullo: can. 62. 65. Basiliense: Sess.  
21 Sur: Tom. 4. p. 66. Senonense. c. 2. 5. p. 74. 2. 743. Colonienſe: 153 5. pars. 9. c. 10. p. 786.  
Synod: Mogunt: 1549. c. 60. 61. p. 870. y Ignatius, Epist. 6. ad Magnesianos.  
Clem. Alex. Padag. lib. 2. cap. 4. l. 3. cap. 11. Basil: Hexaem: Hom. 1. De Ieiunio,  
Sermo 2. De Ebrietate & Luxu: Serm: Ambrosi. de Papiens. l. 2. c. 6. De Virginibus  
l. 3. Epist. lib. 4. Ep: 30. De Elia & Iesum: cap. 18. Comment. lib. 6. in Luc: 7. 32. Hie-  
rom: Tom. 1. Epist. 10. c. 4. Comment: l. 2. in Mat. 14. Chrysost: in Genes: Hom: 56. Hom.  
in Psal. 41. Hom 49. in Mat: & Hom: 10. in Coloss: Augustine Enar. in Psal: 32. de  
Re & Cathol. Canuersationis. Traſt: Fulgentius, Sermo super Audisus Herodes Te-  
tracha, &c. Saluian: de Gubernat: Dei. l. 6. Chrysologus Serm. 138. Theophylast: Enar.  
in Marc. 6. 2. Caluini, Ser: 70. 79. 80. in Iob. Petrarch. de Remed: Vtr. Parr. l. 1. Di-  
al. 24. Erasmus de contemptu Mundi: cap. 7. Ludo: Viues De Eruditi: Christ: Mulseris  
c. 13 14. Polyd: Virgil: De Inuent: rerum, l. 5. c. 2. Gualther: hom: 52. in Marc. 6.  
Bullinger, & Maslerat, in Mat: 11. 17. Agrippa de Vanis: Sciens: c. 18. Bucar. de Reg-  
no Christi: Semp: l. 2. c. 54. Aſtexanus de Castib: l. 2. tit. 53. Schauf. Brann: Nann,  
Stulsiſ: Mr. Norrbrooks Treatise against Dauncing. Mr. Sub: his Anatomie. p. 133.  
to 138. Bishop Babington. Mr. Perkins. Mr. Dod on the 7. Commandement. Master  
Perkins Cases of Conſcience, l. 3. c. 4. S. 4. Doctor Reinhold: Ouertrow of Stage-plaies  
p. 133. to 139. Mr. Beard his Theater of Gods Iudgement. l. 2. c. 33. Mr. Dike of the  
Heart, c. 16. p. 183. Mr. Boltons Walking with God, p. 200. a Plato Leg: Dial: l. 7.  
Cic: Offici: l. 3. & Oratio pro Murana. Seneca. Contr. l. 1. Proemi. Unid de Remed: Adu-  
riu. Athenam Dipnoſ: l. 14. c. 12. Saluſt de Bel: Castil: Macrobius Saturnal: l. 3. cap.  
14. Iuſſin: l. 30. Hiftor. p. 254. Zemonhon: Sapient: Connitutum: Diony: Hall: Antig:  
Romil: 7. c. 9. Cal: Rhod: Antiqu: Letſ: l. 5. c. 45. Lerius De Nauigan Braſil: c. 9. Pur-  
chus Pilgr: l. 5. c. 13. l. 6. c. 15. l. 8. c. 14. l. 9. c. 2.

which

*To the Christian Reader.*

*b Apoll. Canones* Can. 53.  
*Decreta Eutichiani* Papa-  
 Can. 10. *Conc. Laodiceum*  
 Can. 24. *Carthaginense*. 3.  
 Can. 27. *Aphricanum*.  
 Can. 7. *Constantinop.* 6. Can. 9.  
*Turonense*. 3.  
 Can. 21. *Cabilon:* 2. Cā. 44.  
*Rhemense*. 823  
 Can. 26. *Aquisgranense*  
 An. 816. Can. 60. 90. *Reformatio Cleri*  
*Germania Ratispona*. 1524  
 Can. 3. 8. *Conc. Colon.* 1536.  
 part. 2. cap. 25.  
 part. 5. c. 6. *Auguſtense*. 1541  
 cap. 10. 19. *Moguntin.* 1549.  
 Can. 74.  
 See *Gratian*,  
*Distin.* 44.  
*Bochellius* *Decret. Eccl. Gallica*. lib. 6. Tit. 19.  
 \* Canon 75.  
*Queene Elizabeth.*  
*Injunctions*  
*Iniunct.* 7.  
 c. 1545 § 8. 1.

which may præcipitate and poſt them on to hell ; as if they were celebrating the ancient *Bacchanalia*, or the deuils birth-day, and not the birth of Chriſt : who came to redeeme and free vs from theſe infernall, heatheniſh, prodigious, prophane, and godleſſe practiſes, which *Turkes* and *Pagans* would abhorre, and not to ſet hell looſe ; or to giue men liberty and exemption to ſinne without controule or meaſure, vnder pretence of giuing honour to his birth-day : Certainly Chriſt will not be fed nor honoured with the Deuils broth ; with the Deuils ſacrifices and *Drinke offerings* : with ſuch odious, ſhamefull, vile, and loathſome things, as *Drunkenneſſe*, vomite, *Healthes*, or ryot are : Let Chriſtians therefore quite renounce and leaue them vnto *Bacchus*, and his heatheniſh, and infernall Crue : Let Magiſtrates ſuppreſſe and curbe them, by executing all thoſe lawes that are in force againſt them, euen with care and conſcience : Let Miniſters who are (*b*) enioyned by ſundry *Councels*, (\*) and by the *Cannons of our Church* ; not ſo much as to enter into any Inne or victuallling houſe (much leſſe into a Tauerne, Alehouſe, or Tobacco-shop, where too too many of them place their chiefeſt reſidence) unleſſe it were in caſe of neceſſity when they trauel ; ) (*c*) Liſt vp their voyce and cry aloud againſt them ; not onely by their doctrine but by their practiſe too : Let all who beare a louing heart to GOD, to Chriſt, to Church, to Country, or themſelues, come forth to helpe the Lord, and this our Zion, againſt theſe mighty, generall, præualent, and pernicious enemies,

## To the Christian Reader.

mies, which threaten a Catastrophe and deluge of Gods iudgements to vs: for feare they incurre *that (d) bitter curse of Meroz*, which no heart can beare. I for my owne part can but blow the Trumpet, and giue the on-set; it is others who must giue the foyle, and overthrow to these hostile powers: If these my weake and meane endeouours shall so farre preuaile with any, as to cause them to take vp Armes against these sinnes, that so they may suppress or bridle them: or to diuert, reclaime, and winne such from them, who haue beene formerly enamored with them, or held captiue by them; I shall thinke my labour highly recompenced, and happily rewarded: But if they prooue vnfruitfull or ineffectuall vnto all, or bring me nothing but reproach and scorne among the looser and deboister sort; whose blacke and filthy mouthes, or burthened and distempered stomackes, may chance to vomite vp some crapulous, noysome, and superfluous crudities of *(e) scandalls, scornes, hatred, and reproach against me*, because I offer violence to their best beloued *Dalilaes* and bosome lusts, *(f) whose iust reproofe they cannot brooke*: yet this shall be my ioy and comfort: that as Drunkards *scornfull, rash, and undeserued censures* (which *(g) I deeme but folly for so feare*) *(h) are crownes and honors*, nor blemishes and debasements; especially to such as seeke mens spirituall good and welfare, *(i) not their praise*: So God himselfe, how euer men requite me, will yet reward and *(k) recompence mee for this*

*veti, etiamsi effectum non inueneris cepti operis, habet tamen primum voluntatem Salu. Præfat. in l. 1. de Gub. Dei.*

d Iud. 5. 23.  
e Nunquid  
ager laudauit  
medicum se-  
cantem? Sen-  
nac. Epist. 33.  
f Nulli gratis  
reprehensio est:  
imò quod mon-  
di peius est,  
quamlibet ma-  
lum, quamlibet  
perditus ma-  
nule mendaci-  
ter predicari,  
quam iure re-  
prehendi: Et  
salsarum lau-  
dum irrisio-  
nis decipi, quàm  
saluberrima  
admonitione  
seruari, Salu-  
de Gub. Dei. l.  
3. p. 276.  
g Magna de-  
mentia est, ve-  
reri ne infame-  
ris ab infami-  
bus. Seneca  
Epist. 91 h Re-  
gium est male  
audire cum be-  
ne feceris, Plut.  
Apotheg. Græc.  
i Qui laudem  
non appetit,  
nec consumeli-  
am sentit. Ber.  
de Inter. Do-  
mo. c. 42.  
k Mens boni  
studii ac pi-

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*To the Christian Reader.*

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*my poore endeauoure* (being all that I could do or promise) *though he denie successe vnto it*: which is not mine but his to giue. Thus leauing this poore *Treatise* to thy charitable and pious censure (Christian Reader,) from whom I shall request this fauour onely; (\*) *to read and know before thou iudge*: I commend both it and thee to Gods owne blessing. Farewell.

\* *Si indicat,  
cognosce Seneca  
Medea,  
Aq.3.*

*The unfained Well-wisher of thy  
Spirituell and Corporall,  
though the oppugner of thy  
Pocular and Pot-emptying,  
Health.*

**WILLIAM PRYNNE.**





# HEALTHES; SICKNESSE.

**O**F all the Wiles, the Proiects, Plots and Policies, which that subtile Serpent Satan hath brought forth and practised in these last and sinne-producing times, (a) (which swarme with old and new-found euills) of purpose to entrap the Soules of men in the Labyrinths and Snares of sinne: there are few more Dangerous, Hurtfull, and generally Pernicious, then this one of Drinking, and of pledging Healthes: which now of latter times, hath purchased such generall and common approbation, in *City, Court, and Countrey*; that it is become an ordinary, and dayly guest at most mens (but especially at great mens) Tables: and a familiar, custommary and Afsiduous complement, at euery Banquet, Feast, nay common meeting, though it be but in a Tap-house, or a Tauerne: Yea, it hath now through vse and custome, procured such Credite and Reputation in the World, that it hath found and gained, not onely Great and Potent *Patrons* to support and shield it; but likewise Noble and Heroicke (c) *Champions*, to Vindicate its Rite and Title in the *Feild*; and *Proffers*, nay *Chaplaines* to abbet and pleade its Cause; if not in open *Court* and *Pulpet*, yet at least in priuate Practise and Discourse, at their owne, their *Lords*, their *Patrons*, or their *Maisters Tables*; & that with such (d) *Zeale* and earnestnes of Spirit, as if it were a Maine, and Principall Article of their Faith. That

*filiis, crassos, comptos, nitidos, infidos, clamatores, qui illas pugnis calcibusq; defendant.* Hierom. Aduers. Iouin. l. 2. c. 19. d *Maiori procacitate defendunt ebrietatem quam exercent.* Hierom. Ibid,

a *Peccatis prauis noua addimus: nec solum noua, sed etiam quadam paganica ac prodigiosa, & in Ecclesijs Dei non visa.*

*Surgunt recentia crimina, nec repudiuntur antiqua: noua quotidie mala facimus, & vetera non relinquimus.* Salu. De Gub. Dei. l. 4. p. 111. 122.

c *Habent in exercitu suo plures succenturiatos: habent scurras et vesites in pra-*

*d illa feda & infelix confuetudo per quam grandi mensura sine mensura tres homines aut volentes aut inuiti solent bibere, de Paganorum obseruatione remansit: ideo tanquam venenum Diabolice vestris Conuiuiis respuatur.* Aug. de Temp. Sermon. 132.  
*e Alii priorem diem tantum perdunt; ebrii vero priorem diem quotidie, & venientem perdunt.* Plin. Nat. Hist. l. 14. cap. 22.  
*Vita his somnium est; somnus his mors est.* Ambr. de Elia. & Ieiun. Lib. cap. 16.

*Healthes are Lawfull, Good, and Commendable:* whence they Accuse and Brand all such for *Puritans*, and *Precisians* (as being vnworthy of the name of *Christians*, or *Protestants*.) who out of Conscience refuse to beare them company in Carrouzing Healthes. What Patrons, what Champions, what Credit and applause this (*d*) *Heathenish ceremony, and Hellish inuention*, hath generally procured: what Sinfull, Bitter, Dolefull, Sad, and dangerous fruites of Drunkenesse, Riot, Duells, Quarrells, Combates, Murthers, Murmurings, Heart-burnings, Grudges, Debates, Oathes, Prophane, Idle, Scurrilous and Cursed speaches, Distemperatures, Diseases, (*e*) *losse of Time*, of Parts, and Credit, superfluous and vaine Expence, and things of such like Nature, it hath produced in euery Citie, Village, Towne, and place within our owne, and other Kingdomes; is not vnknowne vnto any, who haue had the least experience in the World. Wherefore, it will be neither Vntimely, nor Vnnecessary, to encounter and withstand the Streame of this Pernicious and common Euill, with these ensuing arguments, which euidence and prooue;

*That the very Drinking, or Pledging of Healthes, is Sinfull and vtterly Vnlawfull vnto Christians.*

My First Argument to backe and euidence this Conclusion, is briefly this.

That which in its very best acception, is but a Vaine, a Worldly, Heathenish, Prophane, Superfluous, Vnseemely, *Foolish*, and vnnecessary Ceremony, Custome, Right, or Rudiment: inuented and profecuted by Riotous, Licentious, Drunken persons, of purpose to draw men on to Drunkenesse and Excesse: must needs be Sinfull and vtterly Vnlawfull: as is euident by Eps. 2. 2. 3. chap. 4. 17. 18. Col. 2. 20. 21. 22. 1. Pet. 1. 14. 15. 18. chap. 4. 3. 4. Rom. 12. 2. compared with Match. 6. 7. 8. Prout. 23. 31. Ilay 5. 22. Hab. 2. 15. 16. Ephes. 5. 18: which doe expressely and fully warrant it.

But



But this Drinking and Pledging of Healthes is but a vaine, a worldly, heathenish, prophane, superfluous, vnseemely, (f) *Foolish*, and vnecessary ceremony, custome, rite, or rudiment, inuented and profecuted, by riotous, licentious, drunken persons, of purpose to draw men on to Drunkenesse and excesse; this euery mans Conscience and experience, this Histories and Authors testifie, as I shall prooue anon:

f *Stultum est, quicquid homines sine Deo sapiunt* Ambr. de Elia. & Ieiunio, lib. cap. 16.

Therefore they must needs bee Sinfull and vtterly Vnlawfull.

Secondly.

That which is an ordinary or common occasion and enticement, to (g) draw men on to Drunkenesse and excesse, must of necessitie be Sinfull and Vnlawfull: witnesse Hab. 2. 15. 16. Prou. 23. 21. Iob 31. 1. Matth. 6. 13. 1. Thes. 5. 22. Iude 23. and the common maxime (h) *Quicquid efficit tale, est magis tale.*

g *Nullum intra se manet vitium* Seneca Epist. 95.  
h *Aristot. l. 1. poster. c. 2. Sect. 14. lib. 3. Topic. cap. 5. paratetic. 4. Kecker. Syst. Log. lib. 1. cap. 19.*  
i *Basil. de Ebricitate. Ser. Ambr. de Elia & Ieiun. lib. c. 11 to 18.*

But this Drinking of Healthes (as experience, and (i) Authors testifie,) is an ordinary and common occasion, or inticement, to draw men on to Drunkenesse and excesse: yea it is a kinde of shooe-horne to draw on Drinke in great abundance:

Therefore it must of necessitie be Sinfull and Vnlawfull.

Thirdly.

That which doeth peruert and crosse, the true end, or right and proper vse of Drinking, must needs be Sinfull and Vnlawfull: because it is an abuse of Gods good Creatures.

But this Drinking and Pledging of Healthes, doth peruert and crosse the true end, or right and proper vse of Drinking: for it makes our Drinking, whose proper, right, and vtmost end or vse, should be the (k) *praise and glory of GOD*; the

Augst. De Temp. Serm. 231. 232.  
Gualpinus Rerum Polon. Tom. 2. pag. 67. 68. Ioan. Fridericus de Rit. Bib. ad San. lib. 1. cap. 12. lib. 2. cap.

4. 2, 3, 4. Sigisf. Baro. de Rebus Mosconitis, Master Harris his Drunkards Cup. pag. 20, 28, 29. & 1 Cor. 10. 3. 1. Deut. 8. 10. 1 Tim. 4. 3, 4, 5. Col. 3. 17. 1 Pet. 4. 11.

1 Gen. 1. 29. &  
9. 3. Pf. 116. 23  
Pfal. 146. 7.  
Prou 31. 6, 7.  
1 Tim. 5. 23.

*Non propter  
voluptatem bi-  
bendum est, sed  
propter infir-  
mitatem. Pro  
remedio igitur  
parcimus, non  
pro deliciis re-  
dundantius.*

Ambr. Epist. 1.  
3. Epist. Vere.  
Ecclesiæ. Hier.

Regula Mona-  
chorum. De  
Abstinent. cap.  
See Mr. Har-  
ris his Drun-  
kards Cup. p  
15. 16.

*m Lesius de  
Iustitia, &  
Iurc. Wesenbe-  
cius in Pan-  
dect. Iuris Ci-  
vilis. Lib. 1.  
tit. 1. Num. 12.  
at the end.  
Mr. Bolton in  
his Generall  
directions for  
our Comfort-  
able walking  
with God.  
Pag. 204. 205.  
accordingly.*

(1) *refection, nourishment, or comfort of our owne bodie;*  
*and the exhilaration of our Spirits, for our furthe-*  
*rance in Gods service; to serue to no other end nor*  
*purpose, but to commemorate and canonize the*  
*Health of such and such particular persons, (per-*  
*chance of some Whore or Mistresse, some Pot-*  
*companion, some Deuill-Saint or other, or such to*  
*to whom we haue no engagements: ) or to draw*  
*men on to drunkennesse and excesse, in drinking*  
*more then else they would or should doe: It aymes*  
*not at all at Gods glory, nor at the health, the nou-*  
*rishment, comfort, or refection of those persons*  
*who doe either begin or pledge these Healthes.*

*Therefore it must needs be Sinfull and Unlawfull.*

*Fourthly.*

That which is directly opposite to the rules of Charitie and Iustice, must needs be Sinfull and vtterly Vnlawfull.

But this Drinking (especially the forcing) of Healthes, is directly opposite to the rules of Charity and Iustice. To the rules of *Charity*: because it tends for the most part, both to the Temporall and Eternall, the Corporall and Spirituall hurt and prejudice of those who pledge it, their bodies being sometimes, but their Soules for the most part, distempered, diseased and endangered by it: To the (m) *rules of Iustice*, in pressing or alluring others to an vnlawfull act; to drinke either against their Natures, or their Consciences: to drinke more then else they would or should doe; and in measuring other mens bellies by the excesse and will of others, which should be measured by themselves alone:

*Therefore it must needs be Sinfull and vtterly Unlawfull.*

*Fifthly.*

That which is scandalous, infamous, and of ill report, among the best and holiest Saints of God, and the better

better and ciuiller sort of morrall, naturall, and carnall men, must needes be Sinfull and Vnlawfull: witnes Rom. 12. 17. chap. 14. 3. 15. 20. 21. 1. Cor. 8. 1. to 13. chap. 10. 31, 32, 33. 2. Cor. 8. 21. Phil. 4. 8: which are expresse and punctuall in it.

But this Drinking of Healthes is scandalous, offensive, (n) *infamous*, and of ill report, among the best and holiest Saints of God, and the better and ciuiller sort of morrall, naturall, and carnall men, who (o) *all condemne and utterly dislike it* in their Hearts and Consciences: and openly protest against it, as an inuention, practise, badge, and character, of intemperate, and licentious persons; as an allure-ment, way, or inlet, to Drunkennes and excesse; and as an (p) *Heathenish, dissolute, ridiculous, and sinfull custome*: witnesse our owne experience, with those Fathers, Christian and Heathen Authors which I shall cite hereafter.

Therefore they must needes be Sinfull and Vnlawfull.

Sixtly.

That which doeth oft times cause men to iudge, despise, abuse, reproach, or hate their brethren without a cause, must of necessity be Sinfull and Vnlawfull: as God himselfe hath expressly enformed vs in this case of Eating and Drinking: Rom. 14. 3, 4. 13. to 22. Col. 2. 16. 20, 21, 22.

But this drinking of Healthes, doeth oft times cause men, to iudge, despise, abuse, reproach, or hate their brethren without a cause: For if any man out of Conscience refuse to pledge an Health (especially if it be the (q) *Kings, or Queenes, or any great mans Health*) hee is presently branded, and taxed for a Puritan: for a humorous, obstinate, factious,

n Synodus Augu-  
stenfis 1548  
cap. 28. Sursum  
Tom. 4. Concil.  
pag. 813. stiles  
them, *Infames*  
*compotationes.*  
o *Commeffati-*  
*ones, ebrieta-*  
*tes, et reliqua*  
*omnis infamia,*  
*et turpitudine a*  
*catu nostro ex-*  
*acta explosaq;*  
*est.* Chrysost.  
Tom. 3. contr.  
Gent lib. pag.  
877.

p *Idoli portio*  
*est inebriare*  
*vino mentem,*  
*ventrem cibo*  
*distendere, &*  
*ita prauis acti-*  
*onibus occupa-*  
*ri, ut cogari*  
*ignorare, quod*  
*Deum est; Ergo*  
*si nos sumus*  
*Templum Dei,*  
*cur in Templo*  
*Dei colitur fe-*  
*ficitas Idolo-*  
*rum? Cur ubi*  
*Christus habi-*  
*tat qui est tem-*  
*perantia, ca-*  
*ssitas, induci-*  
*tur commeffa-*  
*rio ebrietati at-*  
*que lascinia?*

Ambr. Serm. 11. q *Propterea igitur publici hostes Christiani, quia Imperatoribus ne-*  
*que vanos, neque mentientes, neque temerarios honores dicant: quia vera religionis*  
*homines etiam solennia eorum, conscientia potius quam lascinia celebrant.* Titul. ad-  
uers. Gentes Apolog cap. 30. 3 1.

vnmannedly, singular, vnsociable, or censorious person: he that begins, and others who pledge and second the Health, do murmure and repine against him, they hate, they scorne, and contemne him in their hearts: they except against him, or quarrell with him for it: and oft times they breake out into open violence against him, reproaching, railing, deriding, and slandering him to his face: This daylie experience, together with the

(r) *Scriptures*, and (s) *Fathers testifie*:  
*Therefore this drinking of Healthes must needs be Sinfull and Vnlawfull.*

*Seuenethly.*

That which takes away Christian liberty and freedom, and puts a kinde of Law or necessity vpon men in the vse of Gods good creatures, must needs be Sinfull and Vnlawfull: witnesseth Rom. 14. 1. to 22. 1. Cor. 8. 7. to the end, Hab. 2. 15, 16. Esther 1. 8. 1. Pet. 4. 3, 4. 1. Tim. 4. 3. Colof. 2. 16. 20, 21, 22. *Basil. de Ebrietate Sermo. Ambrose de Elia & Ieiunio, ca. 12, 17. August. de Temp. Sermo. 231. 232. & de Reclivud. Cathol. Conuersationis. Lessius de Iusticia & Iure. & Ioannes Fredericus, de Ritu Bibendi ad San. lib. 1. cap. 10, 11, 12.* Who all concurre and iumpe in this.

But our ordinary drinking of Healthes, doeth take away Christian liberty and freedome, and puts a (r) *kinde of Law or necessity vpon men*, in the vse of Gods good creatures: For it confines both the matter, the measure, the time, the end, and manner of mens drinking, to the will and pleasure of such as begin the Health: and so puts a kinde of Law or necessity vpon all the company that are present, both in the matter, manner, measure, time, and end of drinking. For they must drinke for matter, the same Wine, Beere or liquor: for manner, in the same posture, gesture, forme and ceremonie:

r 1 Pet. 4. 1, 3, 4

Wisd. 2. 6. 10

21.

s Ambros. de

Elia & Ieiun.

c. 11. 12. 13.

17. Hierom.

Com. l. 1. in

Tit. 1. Aug. de

Temp. Serm.

231. 232.

2 *illum abusu*  
*decernimus pe-*  
*nitentia tollendam*  
*quo in quibus-*  
*da partibus ad*  
*potum aequales,*  
*suo modo se ob-*  
*ligant potato-*  
*res, & ille in-*  
*dicto talium*  
*plura laudatur,*  
*qui plures ineb-*  
*riat, & ca-*  
*lices sacundio-*  
*res exhaurit.*  
*Concil. Lato-*  
*ran. sub Inno-*  
*cent. 3 c. 15.*  
*Surius. Tom. 3*  
*Concil. p. 742.*

monie: for measure, the same quantity and proportion: for time as soone as euer it comes to their course, be they thirsty or not thirsty, willing or vnwilling, able or vnable: and for end, to whom, or for whom, or to what end soeuer the parties will that begin the Health, and not for those ends which God hath ordained, and for which nature doth require drinke. So that it takes away Christian liberty & freedome, both in the matter, manner, measure, time, and end of drinking; as experience, and the fore-quoted Authors in the Major testifie:

*Therefore this drinking of Healthes must needs be Sinfull and Vnlawfull.*

*Eightly.*

That which neither wicked, nor godly men can safely vse without offence, must needs be Sinfull and Vnwarrantable: because it cannot be vsed lawfully:

But neither wicked, nor godly men can safely vse this drinking or pledging of Healthes without offence:

For wicked men cannot vse it, but they will either abuse it to drunkennesse, excesse, or some other vnlawfull end: and godly men cannot practise it: For it befeemes, it becomes not their profession, who should be (u) *holy, exemplary, and temperate, in all their conuersation*, to begin or pledge an Health: it would bring a scandall and ill report vpon them, not onely among the godly, but the wicked too; who would be alwayes casting this into their dish (yea and into the teeth of (x) *all Professors*) vpon euery occasion; that for all their counterfet shewes of Holinesse, they can Health and drinke as well as others, when occasion serues: and therefore they should forbear to taxe, reprocue, or censure others for their Health-quaffing, Drunkennesse, and excesse, till they had first reformed themselves: It would likewise giue offence and scandall

u Tit. 2. 14.  
1 Pet. 3. 14. 15.  
2 Pet. 3. 11. 14.  
Luke 1. 75.  
Math. 5. 16.  
Rom. 13. 13. 14.  
x Ita est Dei  
Ecclesia quasi  
oculus: Nam  
vt in oculum  
etiam si parua  
sordes incidat,  
totum lumen  
obscurat: sic in  
ecclesia si pro  
corpore etiam  
si pauci foris de  
faciant, prope  
totum ecclesia-  
sticus splendo-  
ris lumen ob-  
scuratur. Salu-  
de guber. Dei,  
17. p. 264.

*y Peccator cui  
videt aliquem  
similia suorum  
operum facien-  
tem, confirma-  
tur vt eadem  
faciat: Cle-  
mens. Constit.  
Apost. l. 2. c. 20  
z Ephel. 4. 31  
32. Iam. 3. 14.  
&c. 1 Iohn 3.  
14, 15.  
a Mat. 12. 36,  
37. Eph. 4. 29,  
31. & 5. 3. 4.  
b Exod. 20. 7.  
Mat. 5. 33. 70  
38. Iam. 5. 12.  
c Ephel. 5. 16.  
Col. 4. 5.  
d Rer. Polon.  
Tom. 2. p. 68.  
e Sec. Pro. 23.  
29, 33. 4. Iacobi  
cap. 5. Will.  
Malmesbur. De  
Gestis Regum.  
Angl. l. 1. c. 1. p.  
9. 10.  
Virgil. Georg.  
lib. 2. Ambr. de  
Elia, & Ieiun.  
c. 11. 10 19.  
Chrysologus  
Serm. 26. Mar-  
tial. Epig. l. 3.  
Ep. 6. Crebra  
inter vinolen-  
tes rixæ; raro commissi, sapiens cæde et vulneribus transiuntur. Tac de Mor. Germ.  
Scd. 7. Vini cadus fit ensis, et cuspis calix, crateres hostes, &c. Athen. Dipnos l. 10. c. 4.*

to other godly Christians who disapprooue of Healthes, and make them either openly to condemne them, or at least to think of them far worse then else they would: And besides all this, their very example would (*y*) *confirm*, and *encourage* other wicked men in the abuse and vse of Healthes; who are apt to plead that Healthes are lawfull, good, and commendable, because such and such Ministers, or else such good men vse them: so that neither bad nor good men (especially those of the Ministry who are both lights and guides to others,) can safely vse them without offence.

*Therefore this drinking of Healthes must needes be Sinfull and Vnarrantable.*

*Ninthly.*

That which is an ordinary and common cause of sundry (*z*) Duells, Quarrells, Murthers, Debates, Heart-burnings, Hatreds, and Discontents; of many (*a*) idle, vaine, lasciuious, or scurrilous speeches, songs and iests: of many (*b*) prophane and blasphemous oathes and cursings: of much (*c*) misfence, and losse of time: must needes be euill, and vnlawfull.

But this drinking & carouzing of Healthes, as (*d*) Guaginnius and (*e*) others testifie, and as our owne experience can sufficiently witnesse: is the ordinary, and common cause of many Duells, Quarrells, Murthers, Debates, Heart-burnings, Hatreds and Discontents: For how many Quarrells, Murthers, Brawles, Debates, Duells, Stabbes, and Discontents doe wee heare of euery yeere, nay sometimes euery weeke, about the beginning, pledging, or refusing Healthes, of which we cannot but take notice? and besides, they are an occasion of many idle, vaine, lasciuious speeches, songs, and iests: of many prophane and blasphemous oathes, and of much misfence



misfence and losse of time : as *Basill, Ambrose, Augustine, Plinie, Ioannes Fridericus*, and others witness, in the fore-quoted places.

*Therefore this drinking and carrouzing of Healthes must needes be Evill, and Vnlawfull.*

*Tenthly.*

That which was neuer practised among godly Christians in former ages : that which serues to (g) no good, no commendable, nor necessary vse at all: that which doth (h) much hurt and mischiese, but (i) brings in no glory at all to God, nor good to men; must needes be Sinfull, and Vnlawfull : especially when as it is not enioyned, countenanced, nor commanded by any publique authority.

But this drinking of Healthes, was (k) neuer practised among godly Christians in former ages : (yea, it was so farre from this, that it was condemned by them, as I shall prooue anon : ) Nay, it was neuer vsed in our owne Nation, for ought that we can heare or reade of, till of latter times : it serues to no good, no commendable, nor necessary vse at all, that I can thinke of : it is an apparant occasion of much hurt, of much excesse and drunkenesse, but it doth no good at all to any : It brings no glory at all to God, nor good to men in any kinde : yea, it doth dishonour God, and præiudice both the bodies & soules of many, as experience testifieth; and it is neither enioyned, countenanced, nor commanded by any publique Authority.

*Therefore this drinking of Healthes, must needes be sinfull and vnlawfull.*

*Eleuenthly.*

That which doth ordinarily tend to the honour, praise, applause, and commemoration of wicked, vaine, deboist, and sinfull men, whose very (l) memories and names should rott and perisb, and (m) whose persons

g 1 Sam. 12. 21  
Psa. 24. 3. Pro.  
23. 5. Isa. 52. 2  
Psal. 4. 2.  
h Math. 6. 13.  
i 1 Theff. 5. 22.  
k 1 Cor. 10. 31

32. 33.  
k In conuiuiis  
nostris eduntur  
quantum efuri-  
tes capiunt, bi-  
bitur quantum  
pudicis est vi-  
le. Tert. Apol.  
adu. Gentes. c.  
39. Theod. de  
Euang. verit.  
cognit. lib. 8.  
Comestiones  
ebrietates, &  
reliqua omniu  
insania & tur-  
pitudine a casu  
nostro exacta  
explosaq; est  
Chrysost. cent.  
Gent. Tom. 5.  
p. 877. Conui-  
uia non tantum  
pudica colimus  
sed & sobria :  
nec enim in-  
dulgemus epu-  
lis aut conui-  
uium mero du-  
cimur, sed gra-  
uitate hilari-  
tatem tempera-  
mus, casto ser-  
mone, corpore  
castiori. Minut  
Felix. Octa. p.  
102.

l Pro. 10. 7. Job. 18. 7. & 20. 7. 8. Pf. 109. 13. m Ester 3. 2. 10 7. Psa. 15. 4. Pf. 101. 3. 4. 7. 8. Pf. 139. 20. 21.

m Prou 17. 15.  
 Isa. 5. 20. 21, 23  
 O At non infami  
 subijugis  
 gloria fama,  
 Turpibus a re-  
 bus gloria nul-  
 la venit. Ob-  
 sopæus de Ar-  
 re Bibendi, l. 2.  
 p Iohannes  
 Fridericus, de  
 Ritu Bib. ad  
 San. lib. 1 cap.  
 7. 8. accord-  
 ingly.

q Malus est  
 & quem ma-  
 lus laudat, vel  
 quem bonus  
 vituperat:  
 Plutarch, de  
 vitioso pudore  
 lib.

r Nullus tam  
 grauem iniu-  
 riam, sancti  
 Angelis, vel  
 sancti homi-  
 nibus agnosci-  
 tur irrogare,  
 quam qui in  
 eorum nomi-  
 nibus bibendo, per ebrietatem animas suas, probantur occidere, August. de Temp. ser.  
 232. : See W/d. 2. 10. to 21. l. 18, 18, 20, 23.

should be vilified and despised as farre as they are wic-  
 ked; must needs be sinfull and vnlawfull: because  
 it doth (n) iustifie and honour those whom God him-  
 selfe condemnes and hates.

But the drinking of Healthes (if there be any honour  
 at all in them, as in (o) truth there is not) doth or-  
 dinarily tend to the honour, praise, applause, and  
 commemoration, of (p) wicked, vaine, deboyst, and  
 sinfull men, especially, among the baser and looser  
 sort: the objects and subjects of whose Healthes,  
 are commonly some *Whoore*, or *Mistresse*; some  
*Pot-companion*, or *Gull-gallant*: some *Pandor*, or  
*Whooremaster*; some *Deuill-saint* or other, and  
 sometimes the very *Deuill* himselfe, for want of  
 a better *Friend* to drinke vnto: whose very me-  
 mories and names should rot and perish, and whose  
 persons should be vilified, and despised as farre as  
 they are wicked: Few there are whose Healthes  
 are commonly drunke (except it bee the Healthes  
 of great ones, or men of place and dignity; or  
 those not alwayes the best, nor most religious;) but  
 such as are of the (q) looser, prophaner, and  
 the more intemperate, dissolute, and deboyster sort:  
 As for all good, and holy men, they desire not  
 (r) (yea, it is a great iniurie to them) to haue others  
 drinke or pledge their Healthes; (which is no more  
 in substance, then to make them the occasion, cause,  
 or Patronage of their drunkennesse and excessse;) and  
 they are commonly so ill beloued in the world,  
 that most of our drunken Health-fokers (vnlesse it  
 be those who haue their whole dependencie vpon  
 them) would rather drinke their (r) confusion then  
 their Healthes.

Therefore this drinking of Healthes, must needs bee  
 sinnefull and vnlawfull.

*Twelfely.*

That which doth (r) *peruert*, and much abuse those serious, solemne, reuerend, and religious gestures, wherewith we are to worship God, and honour men; must needs bee *euill and vnlawfull*: because we are not to vse any serious, solemne, or religious gestures, but in serious, solemne, weighty, or religious things: and because we must giue an account to God of all our vaine or idle gestures, as (u) *well as of all our vaine or idle words and thoughts*: so that we may not abuse nor take the one in vaine (especially of set purpose, as we doe in Healthes) no more then the other,

t *Quicquid est  
prater rectam  
rationem, id  
est, peccatum.*  
Clem Alex.  
Pædag. lib. 1.  
c. 13.

u Mat. 12. 36.  
Eccles. 12. 14.  
R6. 16. c. 14, 10  
2 Cor. 5, 10.

But the drinking of Healthes doth abuse those serious, solemne, reuerend and (x) religious gestures wherewith wee are to worship God, and honour men. Witnesse the common practise of many; who are more frequent, serious, solemne, and deuout vpon their knees in the bottome of a Seller at their Healthes, then euer they are at their prayers in their Closets, or Families: who stand vp vncovered, with greater reuerence, grauity, exactnesse, attention, and præcisenesse, whiles an *Health* is drinking at the *Table*, then whiles the *Crede* is repeating in the *Church*, Who are more scrupulous, præcise, exact, and punctuall in the *Circumstances*, and *Ceremonies* of their *Healthes*; then in the maner and substance of all those great and holy duties which they owe to God: Who make a greater scruple and conscience, and deeme it a matter of greater consequence to sitt couered at an *Health*, then at a *Psalme*, a *Chapter*, a *Prayer*, or *Sermon* in the *Church*: Who repute it a greater insolencie and offence, to omit the pledging of an *Health*, then to prætermit an Holy duty, or sweare an Oath, or to Drinke till one vomit vp his shame againe, like a filthy Dogge: or lye wallowing in his Drunkenesse like a brutish Swine. Now to

x *Quanto res  
sacratior, tam-  
to abusus eius  
damnatior.*  
Concil. Colo-  
nienf. Anno.  
1536. pars 9.  
cap. 16.

be

y See Dan 5.  
3,4. *Apud Sep-  
tentrionales  
religiosum est  
stans pro re-  
uerentia nu-  
minum bibere.*  
Olaus Mag.  
lib. 13. c. 37.  
*Græci in con-  
uiniis Deos in-  
ter pocula sa-  
lutant, nomi-  
nantes; appel-  
lant euacuato  
poculo, & sic  
præcati Diis  
pocula assatim*

*hauriebant.* A-  
lex. ab Alex.  
Gen. Dier. l. 5.  
c. 21. See *Atbē.*  
*Dipnos.* l. 2. c. 1.  
2 *O fustissimam*  
*hominum qui*  
*ebrietatem (a-  
crificium pu-  
tant.* Ambr. de  
Elia. & Ieiun.  
c. 17. See Iohā.  
Frid. de Ritu  
Bib. ad San. l. 1  
c. 8. p. 52, 67,  
68, 104.

\* Alex. ab A.  
lex Gen. Dier.  
l. 5. c. 21. Olaus  
Mag. l. 13. c. 37  
Ambr. de Elia.  
& Ieiun. c. 17.  
Hier. Com. l. 1.  
in Tit. 1. Arri-  
anus l. 6. de  
Gestis Alexan-  
dri. D. 6. Cass. l. 51. Rom. Hist. p. 602. Record that it was the Custom of the heathen  
Græcians, Macedonians, Romans, and Northerlings to drinke the health of their  
Kings and freinds, at their Feasts, and meetings.

be thus scrupulous, solemne, exact, and serious, in drinking *Healthes* with bended *Knees*, or vncouered *Heads*, what is it, but *magno conatu nugas agere*, to act toyes and vanities in good earnest; to peruert and abuse those solemne, reuerend, and religious gestures; which we should appropriate, and principally referue to God: and to worship, reuerence, and adore those persons with them whose *Healthes* are drunken, as if they were some petty Gods, (y) as the *Gentiles* and *Heathens* sometimes did adore their *Deuill-gods*, in quaffing *Healthes* vnto them.

Therefore this drinking of *Healthes* must needs be *Euill*, and *Vnlawfull*.

*Thirteenthly.*

That which doeth cause men to drinke more, and to Pray, or Praise God lesse then else they would do: that which doeth put out Prayer and Holy duties, and attribute that to healing, which should be ascribed vnto Prayer: must needs bee *Sinfull* and *utterly Vnlawfull*: because it doeth abuse Gods creatures, and not onely derogate from, but likewise peruert his Holy ordinances.

But this beginning and pledging of *Healthes*, doeth cause men to drink far more then else they would: to drinke against their wills, their natures, and their appetites, when as they are not thirstie, or when as they haue drunke enough, or too much before: yea, it serues to no other purpose, but to draw men on to drinke more liberally then else they would or should doe: and besides, it causeth them to pray and praise God lesse: whence it oft times puts out holy duties, and (z) attributes that to Healing, and Drinking, which should be ascribed vnto Prayer. Hence it is, that many like the (\*) *Pagans* in former ages, are drinking their Kings

their

their Queenes, their Lords, their Ladies, their Maisters, Mistresses, Magistrates, Captaines, Kinreds, Parents, Friends, their Children, or companions Healthes, when as they should be praying for them : hence it is, that they make the drinking of their *Healthes*, a principall part of their Pietie and deuotion towards them, and to goe in lieu of their prayers for them ; thinking that they haue more really, and truly, manifested, and expressed their loue, their \* *Pietie*, their seruice, and their duty to them, and done them more true and reall good, more honour and seruice in quailing off their Healthes, then if they had heartily prayed for them. Hence is it, that men doe attribute a kinde of Diuine vertue and efficacy to their *Healthes* (which the very phrased of drinking such a mans Health doeth seeme to import) as if the drinking of mens Healthes were as effectuell, may more energetically, to preserue, to purchase, and procure their health and happinesse, then their prayers for them. Hence is it, that men drinke the Healthes of others, whiles they are in health, of purpose to continue, lengthen, and encrease their health: hence is it, that they carouze their Healthes in sicknesse, of purpose to recover & restore them to their health ; as if Healthes were the onely Cordiall, or Phisicke to preserue, procure, or regaine mens healthes: Hence is it, that many deeme it a greater (a) breach of *Alleageance*, to refuse to drinke or pledge the Kings Maiesties Health, then not to pray for it : reputing those for no good Subjects, who out of Conscience dare refuse it : Hence most men estimate it the greatest iniurie, indignity, discourtesie, and wrong that can be offered to men, to refuse their *Healthes*: because they presume that there is some vertue in them for to doe them good: Hence many drinke ouer their Kings, their *Queenes*, their

\* Sic cum se  
maximè poss  
putant, tum  
maximè fiunt  
impii Laet. de  
Iulic. l. 5. c. 16.

a Videtur non  
amare Imper  
ratorem qui  
pro sua salute  
non biberit: qui  
pro salute etna  
non bibere: sic  
rem in deuiti  
onis. Ambr. de  
Elia. & Ierim.  
c. 17. Accusa  
tionis occasio  
est. usuratum  
per regem fre  
quentius non  
bibisse. Hier.  
Com. l. 1. in  
Tit. 1.

Lords,

b *Siccine ex-  
primitur  
publicum gau-  
dium per pub-  
licum dedecus?*  
*Haccine so'en-  
nes dues princi-  
pum dece. s ?*  
*qua alios dies  
non decent ?*  
Tertul Apolog  
Aduers. Gent.  
cap. 30. 3 1.

d 1 Tim. 2.  
1. 2.

e Psal. 50. 14.  
Psal. 69. 3 1. 32  
Psal. 107. 22.  
Psal. 147. 1.

Lords, their Ladies, their Masters, Captaines, Friends, or Mistresses Healthes, some twice or thrice a day : where as they scarce pray priuately (at least purposely, or heartily) for their health and spirituall happinesse, once a yeere ; as if they had more neede of Healthes then Prayers : Hence is it, that on most of our Festiuall and solemne dayes : on the (b) *Coronation or birth-dayes of our Kings* : or on the birth-dayes, or marriage-dayes of our friends : vpon our *solemnities*, for great deliverances and mercies to our Kings, our States, or friends ; in steed of praying for them, and of praising God for his great mercies, blessings, and fauours towards them, we are alwayes quaffing and taking off their Healthes: as if Healthes were the best prayers that we could put vp for them; or the best Sacrifices, and prayes that we could offer vp to God in their behalves ; when as in trueth, they stinke in the very nostrills of God, and all good men. Since therefore God hath commanded vs, (d) *to make Supplications, Prayers, and Intercessions for Kings, for Magistrates, for all that are in authority, and for all men else*, and not to drinke Healthes for them, (which Swine and Oxen may doe as well as men, and that to as good, or better purpose : ) since he hath enjoyned vs (e) *to offer up the Sacrifice of praise, of prayer and thanksgiuings to him*, and not of Healthes, for all his mercies and fauours to our selues or others: it cannot but be Sinfull and vterly Vnlawfull, to out, to lessen, or abate our Prayers & thanksgiuings with our Healthes, & to attribute that efficacy & power to these healthes, which is proper and peculiar to our Prayers, as all our Health-quaffers doe in their Hearts and Iudgements, if not in open speeches : Whence some of them are not ashamed to professe in words ; that the drinking of mens Healthes, is as beneficiall to them



them as men prayes for them; a most Atheistickall and blasphemous speech.

*Therefore this drinking of Healthes must needs be Sinfull and utterly Unlawfull.*

*Forreteeenthly.*

That which was a common practise, custome, or ceremonie of Gentiles, and Heathens who knew not God, in their ordinary Feastes and meetings, and in the Solemnities or Festiualls of their Deuill-gods, must (f) needes bee Sinfull and utterly vn-lawfull vnto Christians.

But this drinking of Healthes one to another in a certaine method, order, measure, course, and number, was a common practise, custome, and ceremonie of Gentiles, and Pagans who knew not God, in their ordinary Feastes and meetings, and in the Solemnities or Festiualls of their Deuill-gods: yea it was a mere inuention and practise of the Deuill and his followers.

*Therefore this drinking of Healthes must needes bee Sinfull and utterly Unlawfull vnto Christians.*

The Maior is warranted, not onely by *Fathers and Counsellors*, but likewise by many expresse (g) *Scriptures*, which doe positiuely enioyne vs: *Not to imitate the customes, fashions, ordinances, rudiments, or ceremonies of the World, of the Heathen Gentiles, or Worldly men: not to learn their wayes nor customes; not to be like to them, nor yet to conform nor fashion our selues vnto the, especially in their prophane, heathenish, idolatrous and superstitious rites and ceremonies.*

The Minor, I shall backe and prooue by diuers Authentick Testimonies, euidences, and records both of prophane and Christian Authors. It is recorded by (h) *Plato*, that certaine drunkards came in to *Agatho*, *Aristophanes*, and *Socrates* as they were discoursing, compelling them to drinke: and when these three Philosophers had drunke them all a sleepe, they fell to drinke in (i) course one to another to the right hand, out of a great bowle, in the nature of our

Healthes:

f See *Tertul de Corona Militis*, lib. *Ambr. Serm.* 11. *Concil. Laodicens* can. 39. *Concil. Africani* can. 27. *Conc. Constantinop.* 6. can. 94. *Concil. Bracarense* can. 29. *Synod. Turonica* 2. can. 23. *Capitula Græcarum Synodorum.* can. 71. 72. 73. *Clemens*: *con-* *fist*, *Apost.* 1. 2. c. 66. For prooofe of this Proposition. *g* *Leu.* 18. 30. *Deut.* 12. 29. 30. *Pl.* 106. 35. *Ier.* 10. 2. *Mat.* 6. 7. 8. 31. 32. *Eph.* 2. 15. 2. & 4. 17. to 22. *Col.* 2. 20. 21. 2. *Rom.* 12. 2. 1 *Thef.* 4. 4. 5. 1 *Pet.* 1. 14. 15. 18. & 4. 2. 3. 1 *Cor.* 10. 20. 21. 2 *Cor.* 6. 14. 15. 16. 2 *Kings* 17. 15. h *Symposium*: about the end. i *Ex magna Phiala ex ordine ad dextrā biberunt.*

k *Conviniunt*,  
7. *Sapientum*,  
See *de Sanitat.*  
*tuenda. lib.*

l *Gen. Dier. l.*  
5. c. 21. & l. 3.  
c. 3. *Polydor.*  
*Virgil De In-*  
*uentor Rerum.*  
lib. 3. cap. 5.

n *De Ebricta-*  
*te Serm. 6.*  
*Com. in cap. 5.*  
*Esaia. See Plu-*  
*tarch. Symp. l. 1*  
*Quest. 1. accor-*  
*dingly.*

o *Dignos. lib. 7.*  
22. c. 5.

p *De Planta-*  
*tione Noe. lib.*

Healthes : *Plutarch* relates, (k) that it was the custome and manner of the ancient Gracians to drinke one to another in course by a certaine measure : and that *Iupiter* in the feast which he made to the Gods, did powre out wine into a cup, and inioyne them to drinke it off one after an other in course : so that it seemes, the great Deuill-god *Iupiter* was the first inuenter, and instituter of our Helliish, and Heathenish Healthes. *Alexander ab Alexandro*, and *Polydor Virgil* record : (l) that the Gracians (yea and the Romans too) did salute their Gods, and friends among their cups, and call vpon them by name, carousing off the whole cup to them : and that when as they drunke to any one, they did alwayes nominate him to whom the cup should be filled and giuen for to pledge them : and so they did drinke the Health of their Gods first, and then the Health of their friendes afterwards : and hauing called on their Gods, they did liberally drinke off the whole cup vnto them. Yea, no Embassador could enter within their territories, nor yet discharge his Embassage, vnlesse hee had first washed his hands and drunke a Health to loue their Idole god. *Saint Basil the Great*, informes vs : (n) that the Heathen Greekes, in his times had ouerseers, and stewards of their drinking in their feastes, to see that euery man should take off his liquor, and drinke in course and order : and that the Master of the feast hauing a ferkin of coole wine brought vnto him, did measure out to euery guesse an equall quantitie and proportion of wine, which they must drinke off in order : that so the cupps being equall, there might bee no exceptions taken, and one might not circumuent nor defraud another in drinking : of which law (saith he) the very Deuill himselfe was the author : which order and course is now oft times obserued in our Healthes : (o) *Athenens* relates, that among the *Tyrrenians* it was lawfull for any man to prouoke whom euer he would to pledge an Health : (p) *Philo Iudæus*, produceth the Heathen Philosophers disputing this question : whether a wise man might enter into a combate of drinking for some great advantage, yea or no ? as to drinke for the Healthes of his Countrey, the honour of his Parents, the safetie of his children, or neereſt

nearest friends, or for some other such like private or publique occasion : by which it is evident, that Healthes were commonly vsed among the Gentiles, and Pagans in his times : It is recorded of (q) *Amphyktion King of Athens, who was the first that mixed wine ; that he enacted : that men should drinke but a litle pure wine after meales, but as much mixt wine as they would : and that they should alwayes inuocate the name of Ioue, or drinke Ioues Health, in their drinking matches, that so they might obtaine Health by it : Whence Seleucus witnesseth, that the Ancients did not vse to drinke much wine, but in fauour and honour of the Gods : whence they filed their feasts and meetings, *Thenar, Thalias, and Merthas* : because they imagined, that they might be safely drunke in these feasts of theirs, for the honour and sake of their Gods, since the principall end of these their meetings, was to drinke their Healthes : So that Healthes (it seemes) were a part of the Deuills homage, and sacrifice at the first: and hence I suppose it is, that many are turned such incarnate Deuills in these our dayes, that with *Pope Iohn the thirteenth*, they feare not to begin or pledge the Deuills health, which is so rife with many. It is storied of *Alexander the great* (r) That after he had composed the differences betwene the Persians and Macedonians, he made a great Feast vnto them, and to others of other Nations whom hee had conquered, to the number of 9000. men: who did all drinke to his health, and the health of his Army, and to the perpetuall concord of the Persians and Macedonians out of the same Bowle. It is recorded by *Dion Cassius*, (s) That the Romane Senate enacted for the honour of Augustus : That the Romanes should make wishes for him, (t) and drinke his health in all their publique and private Feasts. (u) *Clearchus* is cited by *Athenens*, bringing in *Vlpian* drinking of an whole carouse for the Health of his Kindred, as a pledge of his loue vnto them. (x) *Plinie* records, Some Lawes and Ceremonies of the Romanes obserued in their drinking : which doe much resemble our Healthing : to wit, That they must drinke vp all at adraught, and not take breath to doe it : that they must spee*

D

q *Athenens*  
Dipnos. l. 2. c. 11.

r *Arianus* l. 6.  
de Gestis Alex-  
and. See *Lysim-  
ach* Ep: Centure  
Miscel: Ep: 51.  
s *Rom: Hist: l.*  
51. p 602.

t *Vt in consue-  
tudinibus non modo  
publicis, sed  
privatis quoque  
pro eo libaretur.*

u *Dipnos. lib.*  
10. cap 7.  
x *Nat. Hist. l.*  
14. c. 22. Dr.  
*Hackwells Apo-  
logy* l. 4. c. 6.  
ont *Sec. 2. 3. 4. 5.*

y *Cornel. Tac.*  
*De Mor. Ger.*  
 Sect. 7. *Boemius*  
*De Mor. Gent.*  
 l. 3. c. 12. *Mun-*  
*ster. Cosmogr.*  
 l. 3. c. 27.  
 z *De Elia &*  
*Ierinn. cap. 11.*  
 12. 17.  
 a *Com. lib. 1.*  
 in. Titus 1.  
 b *De Tempore*  
 Ser. 2. 31. 232.  
 c *Nec prius*  
*ante epulas :*  
*aut munera*  
*grata Lyei,*  
*Fau cuiquam*  
*terigisse fuit,*  
*quam multa*  
*peccatus, in*  
*mensam Falio*  
*sacrum libavit*  
*honorem: Sil:*  
*Ital. lib. 7. at*

the ende. d *Apud Septentriones religio sum est, stando pro reuerentia numinum ac principum bibere, & quasi in agone per sudorem contendere, quis vno, vel altero, vel multiplicato haustu amphoram euacuet capitolinam. Neque huius contenti Ceremoniis finis iter & alia vasa manibus virisq; allata, vino, ceruicia, medone, aut musco, vel musco repleta, conuinantibus ad equales haustus exhibeant expectanda. Nec excusatio opponi solet, quod in tali certamine prouocatus non exeat victor; ut bonus facius & industrius appellari mereatur. Lib. 13. cap. 37. e *Rerum Polon. Tom. 2. p. 68. f Sole tamena vinog; calent, annoq; praeantur, Quot sumant cyathos ad numerumq; bibunt. Iuuenias illic qui Nestoris eibat annos: Quia fit per calices facta Sybilla suoi: Fastorū lib. 3. pag. 51. Pro te fortissime vota Publica suscipimus; Bacchi tibi sumimus haustum, Metamorph. l. 7. p. 121. g Hic duo rite mero libans Charchesia Baccho; Aenid. l. 5. p. 191. Cape Maonii Charchesia Bacchi, Oceano litemis ait: Georg. l. 4. h Sed bene Messallam sua quisque ad pocula dicat: Nomen & absentis singula verba sonent: Vina diem celebrent, non festā luce madere Est rubor, errantes & male ferre pedes. E. eg. l. 2. El. 1. i Hinc ad vina redit latus & alteris Te mensis adhibet Deuot: te multa praecete, prosequitur mero defuso pateris, & laribus tuum. Miscet, Nuxum Car. l. 4. Ode. 5. k Pagnium tardē mihi, cyathos das, cedo benē, benē mihi, bene vobis, benē amī a mea, Hoc meā manus tua poculum donat; ut amantem amanti decet: cede, accipe: bene & es qui iungit mihi, & es qui hoc gaudet Age circumfer musum bibere, da vsq; plenus cantharus. Persa Ad. 5. p. 575. 577. l Nautia sex cyathus, septem iustitia bibatur: Quinque Lydas, Lyda quatuor, id est tribus: Omnis ab infuso numeratur amica Falerno Epig. l. 1. Sec lib. 9. Epig. 74. lib. 11. Epig. 21.**

m *Lysium*

(m) *Lyppius*, (n) *Ioannis Fredericus*, (o) *Athenaus*, and others, to prooue vnto you: That it was common and vsuall among the Gentiles and Pagans, to drinke the Healthes of their Deuill-gods, their Friends, their Kings, their Mistresses, their Whores, their Armies, their Captaines, Companions and the like: I might likewise expatiate and last out in proouing vnto you; how they did drinke sometimes (p) one cup, sometimes two cups: sometimes three, sometimes five cups, sometimes seven cups, sometimes more, sometimes as many cups as there were letters in the names of the Gods, or persons whose Healthes they dranke, and the like: and how they did drinke (q) sometimes vnto the right hand, sometimes to the left hand, sometimes in a circle: but then I should exceede the bounds of my intended breuity. Wherefore I will conclude, and shut vp this with the authority of Saint *Augustine*, who expressely enformeth vs. (r) That this filthy, and vnhappy custome of drinking Healthes by measure, and method, is but a ceremonie, and relique of Pagans: and therefore we should banish it from our Feasts and meetings, as the poyson of the Deuill: and know, that if we practise it either at our owne, or other mens Tables, that in doing so, wee haue without all question sacrificed to the Deuill himselfe. And with that of (s) *Martin Delrio*, and (t) *Iohn Fredericke*, who plainly certifie vs vpon the testimonie of *Iohn deaux* a great Magician: That these Healthes were inuented by the Deuill himselfe: and that Magicians, Witches, and inferior Devils doe oft times vse them, carouzing the Health of *Belzebub* the Prince and King of Deuills in their Feasts and secret meetings, as others vsuall doe their Kings and Princes Healthes. And should wee then (saith *Fredericke*) endeuour to make these customes ours, with which the infernall Spirits, Witches, and Magicians vse to flatter and gratifie their *Belzebub*, and by which they seeke the vnhappy friendship of their familiar Spirit? O wickednesse! you Gods, you Heauently hostes who defend, and keepe men backe from euill, come neere and put to your helping hands: lest any Christian heart should bee infatuated with so execrable a madnesse. If

m *Antiqu Le-*  
*tiennum lib. 7.*  
n *De Ritu,*  
*Bib. ad San.*  
*lib. 1. c. 6, 7.*  
o *Dipnos. l. 2.*  
*c. 1. l. 10. c. 7.*  
p *Ath. Dipnos.*  
*l. 10. c. 8, 9. Hor.*  
*Carm. l. 3. Ode.*  
19 *Cæl. Rhod.*  
*Antiq. Lect. l.*  
7. *c. 26. l. 23.*  
c. 16 *Tibul. El.*  
l. 2. *El. 1. Ouid.*  
l. 3. *Fest. Marr.*  
*Epig. l. 9. Ep. 94.*  
l. 11. *Ep. 21. Pu-*  
*tean. Diatr. l.*  
p. 40. *102. Frid.*  
*de Rit. Bib. ad*  
*San. l. 1. c. 7.*  
q *Plato: Sym-*  
*pos. Ath Dip-*  
*nos. l. 10. c. 10. l.*  
11. *c. 2. l. 7. 23.*  
*Plaut. in Mo-*  
*stellaria, l. 102.*  
*Saryr. 6. 102.*  
*Frid. de Ritu.*  
*Bib. ad San. l. 1.*  
c. 12. *Dr. Hack-*  
*wells Apol. l. 4.*  
c. 6. *sect. 2. 5.*  
r *De Tempore*  
*Sermo. 23. 1.*  
s *Disquisitio*  
*Mag. Tō. 3. A-*  
*pend. l. ad li. 5.*  
p 815. *A. Tom.*  
1. *q. 2. l. 2. Tom.*  
3. l. 5. *Sect. 7.*  
t *De Ritu. Bib.*  
*ad San. l. c. 8.*

a *Huius A-  
u-  
torem legis di-  
abolium habent*  
Baſil. de Ebri-  
et. & Luxu :  
Sermo. Aug.  
de Temp. Ser:

231. *Scythia  
Gracis probro  
dant bacchan-  
di conſuetudi-  
nem, negantes  
eſſe credibile  
Deum inue-  
niſſe, quo ho-  
mines ad de-  
mentiam adig-  
antur: Hero-  
dori Melpo-  
mene. lib.4.  
pag. 244.*

b *Qui Chri-  
ſtiani nominis  
opus non agit  
Chriſtianus  
non eſſe vide-  
atur: Nomen  
animi ſine actu  
atq; officio ſuo  
nihil eſt: Nec  
eſt aliud ſanctū  
vocabulum ſi-  
ne merito niſi  
ornamentum  
in luto. Salu. de  
Gub. Dei. l.4.  
p.94.*

c *Tertul. de  
Baptiſmo lib.  
Salu. lib.6. de  
Gub. Dei. Ter-  
tul. de Corona.  
Mil. And the  
forme of Bap-  
tiſme in our  
Cōmon Pray-  
er Booke.*

therefore it be come to paſſe, that Deuills, and deuilliſh perſons haue drawne theſe Healthes into their rounds, and Feaſts: what Chriſtian ſhould not quake and tremble in euery ioynt and member of his body, when as he is forced, or allured to their Healthes, perhaps as farre as drunkenneſſe it ſelfe? thus farre Iohn Fredericke.

By all theſe Teſtimonies and Records, which cannot be controuled, it is now moſt clearly euident: That this drinking and qualing of Healthes, had its originall birth from Pagans, Heathens, and Infidels, yea from (a) the very Deuill himſelfe: that it is but a worldly, carnall, prophane, nay, Heatheniſh, and Deuilliſh cuſtome, which fauours of nothing elſe but Paganisme, and Gentiliſme: That it was but the Deuills drinke-offering, or a part of that honour, worſhip, ſacrifice, and odoration, which the Gentiles, Witches, Sorcerers and Infernall Spirits gaue to *Belzebub*, the prince of Deuills, and thoſe other Deuill-gods; to whoſe honor, name, and memory, they were firſt inuented and conſecrated. And ſhall we then, who profeſſe our ſelues to be (b) *Chriſtians in name*, turne Infidels and Pagans in our liues? Shall wee who haue giuen vp our names to God and Chriſt: we who haue vtterly renounced In our Baptiſme, all worldly, heatheniſh, carnall, and helliſh Rites and Ceremonies: and vowed ſolemne-ly vnto GOD himſelfe, in the ſight of many Witneſſes: (c) to forſake the Deuill and all his Workes, the Pompes, and Vanities of this wicked world, and all the ſinfull luſts of the Fleſh: betake our ſelues to theſe rudiments and ceremonies of the world? to theſe workes of Darkneſſe, Sinne, and Satan? to theſe Riotous, Idolatrous, Prophane, and Graceleſſe Healthes, and Ordinances of Infidels, and Pagans, who were ſolely imbondaged vnto Satans diſcipline, and neuer heard of Chriſt? ſhall wee thinke to gratifie and honour God, or Chriſtian Princes, Parents, Nobles, Captaines, Friends, or Magiſtrates, in the very ſelfe ſame kinde and manner, as the Gentiles did adore their Deuill-gods, in quaffing off their Healthes?

ſhall



shall we now thinke to celebrate, the Natiuitie, Circumcision, Resurrection, or Ascension of our blessed Lord and Sauour Iesus Christ: or our Christian Feastiualls and Solemnities (as the custome of too to many Heathen-Christians is, \* *who scandalize Religion*, and make it odious vnto Turkes and Infidels by their deboist, their wicked and licentious liues) in the selfe same manner as the Pagans did their (d) *Bacchanalia*, or their Deuill-feastes, in drinking and carouzing Healthes? as if (e) *Light and darknesse: Righteousnesse and Vnrightheousnesse: Christ and Belial: the Cup and Table of the Lord, and the Cup and Table of Deuills; the Temple of God, and the Temple of Idoles (which can haue no Communion, no Concord, nor Agreement) were fully reconciled and accorded?* O let it be neuer faide of any who dare to beare the face, or to assume the name of Christians to themselues; that they should euer glory, or take a pride (as many doe) or get an habit, or beare a share in drinking Healthes; especially on those blessed times, and happy dayes, which summon and ingage them in a more neere and special manner, to expresse their loue, their thankfulness, and best obedience and respect to God, for all his kindnesse, mercy, loue, and goodnesse to them; or when as hee comes vnto them (f) *in his best and richest mercies*, which call them vnto Temperance, and Sobrietic, and not to Drunkennesse, Riot, or Excesse: but let them worship him with a Reuerend, Pure, and holy Worship: with a Gracious, Temperate, and holy Heart; and with a *Thankfull, Moderate, Sober, and Awfull use of all his Creatures*, as himselfe (g) *Enioynes them*; or else let them vtterly renounce & quite disclaim the name of Christians, & turne

\* *In nobis Christus patitur op. probrium, in nobis patitur Lex Christiana maledictum. De nobis enim dicunt Pagani: Ecce quales sunt Christiani qui Christum colunt? ubi est Lex Catholica quam credunt? Vbi sunt pietatis ac castitatis precepta, qua discunt? Euangelia legunt, & impudici sunt Apostolos audiant, & inebriantur: Christum sequuntur & rapiunt: vitam immoderata agunt, & probam legem habere se dicunt: falsum plane illud est quod aiunt se bona discere: quod sciunt se sancta legis precepta retinere?*

*si enim bona discerent, boni essent.* Salu. de Gub. Dei. lib. 4. pag. 137. 138. d Of which see *Linie Rom. Hist.* l. 39. *Aug. de Ciu. Dei.* l. 18. c. 13. *Calvus Rhod. Antiq. Lect.* l. 4. c. 6. *Polyd. Virgil. de Inuent. Rerum.* l. 3. c. 17. e 1 Cor. 10. 20 21. 2 Cor. 6. 14. 15. 16. f *Præclare dona Dei vel agnoscimus, vel honoramus: qui quantum ab eo beneficii accipimus, tantum ei iniurias repensamus.* Salu. de Gub. Dei. l. 6. p. 221. g Deut. 10. 1 Cor. 10. 31. Rom. 13. 12. 1 Tim. 4. 3, 4. Tit. 2. 11. 12. 1 Pet. 5. 8. Luk. 21. 34.

\* *Opportet, decetq; nos, non modo vocari Christianos, sed esse. Ignat. Ep. 6. ad Magnificanos.*

*h. Nō imitandi nobis illi sunt, qui sub Christiano nomine, Gentilem vitam agunt, & aliud professione, aliud conversatione testantur. Inter Christianum & Gentilem, non fides tantum debet, sed & vita distinguere, & diversam religionem, per diversa opera monstrari.*

*Hierom. Tom. 1. Epist. 14. c. 2. i Ioan. Frid. de Ritu. Bib. ad San. l. 1. c. 8. Martinus Delrio. Disquisit. Magica Tom. 3. Appendix. 1. ad lib. 5. Tom. 1. Quæst. 2. l. 2. Tom. 3. l. 5. sect. 7.*

*k Tertul. Apol.*

*adu. Gent. c. 39. Theod. de Euang. veritat. Cognit. l. 8. Gregor. Nys. de vita Beati. Greg. Oratio. See Leuit. 23. 1 Chron. 29. 21. 22. 2 Chron. 6. 7. 8. 9. 10. & 30. 21. to the end. Actz. 4. 6. 47. Clement. Alex. Padag. lib. 2. c. 4.*

professed Pagans, both in name and nature, as they are in practise. O let vs Christians who thinke scorne to be stiled Infidels, Heathens; or Carnall, Worldly, prophane, or gracelesse persons; bee ashamed to allow, or practise that, which really makes vs such, or worse then such: \* *Let vs bee such in trueth and practise, as we should be in name*: or else let vs bee contented to bee deemed and reputed such (euen Infidels and Pagans) (*h*) as our liues, our Healthes, and actions, describe vs for to bee. Let vs not therefore henceforth honour, court, nor entertaine, our God, our Sauour; our Kings, our Christian Princes, Nobles, Magistrates, Friends, or Conforts, with Healths, and rounds (as the maner is) as if we were to entertaine, or court the very Deuill himselfe: (for what other better complement or well-come could the Deuill Belzebub himselfe desire, if hee were a bidden guesse vnto our Tables; or what fitter fare or entertainment could wee giue him, then to ply him hard with Healthes (*i*) (*As the Magicians, Witches, and inferiour Deuills vse to doe*) vntill wee had got the staggars: ) but let vs imitate the feasts and meetings of holy Christians in former ages: (*k*) *Who did begin their Feastes with Prayers; continue them with Temperance, and Sobriety; eating no more then would suffice their hunger; drinking no more then would quench and satisfie their thirst: eating and drinking as in Gods sight; discoursing and talking as in his hearing: concluding their meetings with a Psalme and Prayer; and then departing, not to a Tauerne, a Whorehouse; or a Play-houise, as some of vs vse to doe: but to their owne houses with Temperance and Sobriety, hauing their Soules as well replenished with Grace and Discipline, as their bodies with grosse and corporall foode*: If we would now at last, obserue this Ancient, Godly, and Religious practise in the entertainment of our friends: or in our Feasts & meetings, which are commonly made

the

the "Theaters of Healthes, of Drunkenesse, Rior, and Gluttonie", (especially in the time of Christs Nativitie. Wherein men commonly sell themselves to Drunkenesse, Healthing, Dauncing, Carding, Dicing, Idlenesse, Epicurisme, Wantonnesse, and excesse of Sinne, as if it were a time of loosenesse & prophanenesse, not of Grace and Holinesse; doing more true service to the Devill, during this Holy time, then all the yeere besides:) what Ioy, what Peace, and Comfort: what encrease and strength of Grace would it bring vnto our Soules, and to the Soules of all our friends and guesse? which are so much endangered, and without Repentance damned, by these sinfull Healthes, which wee begin vnto them. O therefore let vs now at last abandon these Heathenish, Idolatrous, and Hellish customes as ynbecoming Christians; as the Inventions and Ceremonies of Infidels and Pagans, whose wayes and workes we must not practise. O let it neuer be recorded of vs Englishmen (who haue taken vp this Heathenish custome but of punie times) as it is storied of the Polonians: (1) That they vsually, as their manner is, doe carrouze and quasse off great Bowles, to the Health of one another, oft times against their natures, so that their mutuell loue one to another, (which they doe principally expresse in their Feasts and meetings) doeth oft times deprive them of their health, and make them subiect to many diseases, through too much Healthing: That they will oft times force one another to drinke, saying: either pledge me, or fight with me: (which is the cause of many Duels:) and that they account him the best seruant, who can drink his Maisters Health best: Let not the Muscouites description euer suite with vs: of whom it is registred, (m) That they know full well how to allure men to drinke; and that when as they haue no other occasion of drinking, they beginne to drinke their Dukes Health: then the Prince his brothers Health: and next the Healthes of other men of place and dignity: whose Healthes they thinke, that no man either will or dare denie: Let it not be storied of vs, as it is of the Anci-

"Eiusmodi  
communis est  
ebrietas the-  
atrum. Clem:  
Alex. Paedag.  
lib 1. c. 4.

1 Guagninus  
Rer. Polon. Tō:  
2. p. 67. 68. 69.  
Martin Chro-  
merus de Po-  
lon lib. 1. &  
Salomon Neu-  
gebauerus hist.  
Polon. lib. 1.

m Sigismund.  
Baro. de rebus  
Moscouitis  
Matthias a  
Mscou. de Sara-  
matia Europea  
l. 2. c. 3.

n. Munster  
Cosmogr. l. 3. c.  
37. Boetius de  
Mor. Gent.  
l. 3. c. 12. Em-  
phormio. Icon.  
Animorum:  
c. 5. Ioan.  
Frid. de Ritu  
Bib. ad Sam. l. 1  
c. 5 6. 7. Fran-  
ciscus Irenicus  
Germania. Ex  
eges. Tom 1. l.  
2. cap. 8.  
o Ambr. de E-  
lia & leiu:  
lib. cap. 12. 13.  
to 19.  
p Zenophon. de  
Inst. Cyri:  
Hist. lib. 8.  
q Lertius Hist.  
Nauig. in Bra-  
zil. cap. 9.  
r Purchas Pil-  
grimage. l. 9.  
cap. 2. 3.  
s Tit. 2. 11. 12.  
13. 14. 18.  
Iohn 15. 19.  
Ier. 10. 2.  
Rom. 12. 1. 2.  
1 Cor. 7. 23.  
Eph. 4. 17. Col.  
2. 20, 21, 22.  
1 Pet. 4. 2. 3.  
Reu. 14. 3. 4.

ent and moderne Germanes, (n) That they Carrouze, and Health, and Drinke so long, till they have laid one another dead drunke vnder the Table, or caused one another to vomit vp their shame, and surfet: (a sinne to common in our swinish age) and a custome among Drunkards in (o) Saint Ambrose his dayes. Let it not be reported of vs, as it is of the Ancient Persians, (p) That they drunke so liberally at their Feasts, that though they were able to carry themselves into their Banqueting roomes, yet they were alwayes carried out of them, because their owne legges could not beare them: (the case of too many now among vs.) Let it be neuer inrolled of vs, as it is of the Brasilians, (q) That whole Villages of them meete together to drinke and quaffe (as they vse to doe at our Countrey Wakes, or Reuels) carrouzing, and drinking off whole Bowles one to another, some times three dayes together, till they are not able to stand, and till they haue drunke vp all the Caonin, or liquor in the place: Let vs not be of the same minde and judgement, as the inhabitants of (r) Cumana, and Guiana are, Who account him the greatest, and brauest man, and the most compleate and accomplished Gallant, who is able to carrouze and swill downe most: which is the opinion of many Gull-gallants in our Bacchanalian age: But since we are Christians and Saints in name and reputation: and since (s) the Grace of God which bringeth Salvation hath appeared to vs: teaching vs, that denying ungodlinesse and worldly lusts, we should liue soberly, righteously, and godly in this present world: looking for that Blessed hope and Glorious appearing of the great God, and our Saniour Iesus Christ: who gaue himselfe for vs, that he might Redeeme vs from all iniquity, and from our vaine conuersation receiued by tradition from our Fathers: that he might free and rescue vs from the World, and all worldly, prophane, and heathenish customes, ceremonies, ordinances, rudiments, and traditions of Gentiles, Pagans, and Infidels: and purifie vs vnto himselfe a peculiar people, zealous of good workes: If euer wee would be deemed or reputed Christians: if euer wee would looke Christ Iesus in the face with joy and comfort, or enter

enter into that celeſtiall Canaan, where no titular, *but*  
*\* onely true and reall Saints and Chriſtians haue admittance :* \* *Reu. 20. 15.*  
 if euer wee expect to enter in at heauen gates, or to re-  
 ceiuue the reward and crowne of Chriſtians in that day  
 of Chriſt, when Millions who thought themſelues good  
 Chriſtians, ſhall be ſent to hell, with a \* *depart from mee* \* *Math. 7. 23.*  
*ye workers of iniquity, I know you not :* let vs be no longer *Luk. 13. 27.*  
 Pagans, nor Infidels in our praſtiſe, in taking vp, in pra-  
 ctiſing, or approouing theſe Heatheniſh, Helliſh, Idola-  
 trous, and Vnchriſtian Healthes: but let vs vtterly ab-  
 jure, and forthwith diſclaime them, as a part of the De-  
 uils worſhip, and ſacrifice heretofore: as an inuention,  
 ordinance, rite, or ceremonie of Deuils, Infidels, and the  
 deuoiteſt Heathens, (whoſe wayes and cuſtomes (t) no  
 Chriſtians are to imitate, vnleſſe they will fall from God, to  
 groſſe Idolatry :) that ſo we may be decmed and adiud-  
 ged Chriſtians, not Pagans at the laſt.  
*Fifteenthly; and laſtly.*

That which the Scriptures, Fathers, and many Mo-  
 derne Chriſtians, both Diuines and others: toge-  
 ther with two Councils; ſome Chriſtian Empe-  
 rours, and States: and many Pagans, Infidels, and  
 prophane Authours, haue vtterly condemned and  
 diſapprooued, muſt needes bee Sinfull, and vn-  
 lawfull.

But the Scriptures, Fathers, and many Moderne Chri-  
 ſtians, both Diuines and others, together with two  
 Councils; ſome Chriſtian Emperours, and States:  
 and many Pagans, Infidels, and prophane Authours,  
 haue vtterly condemned & diſapprooued this drink-  
 ing and forcing of Healthes.

*Therefore it muſt needes be Sinfull and vtterly Vnlawfull.*

The Major I take for granted: the Minor I ſhall en-  
 deauour to back and proue in euery branch and member.

Fiſt I ſay, that the Scriptures themſelues doe vtterly  
 condemne and diſapprooue this drinking, or forcing of  
 Healthes, though not expreſſly and by name (becauſe it  
 was

t ipſa eſt ſa-  
 niſſima ſup-  
 plantatio, quā-  
 do fideles et re-  
 ligioſi reſe-  
 propoſito bono  
 in imitationē  
 tranſeunt ali-  
 orum. Proſper.  
 Aquit. Expoſit.  
 in Pſal. 139.

\* 1 Thes. 5. 23  
 Math 6. 13.  
 Iob. 31. 1. uide.  
 23.  
 \* Leuit. 18. 30.  
 Ier. 10. 2. Rom.  
 12. 1. 2. Math.  
 6. 7. 8. 31. 32.  
 Eph. 2. 2. 7. &  
 4. 17. 1 Cor. 10  
 20. 21. 22.  
 Col. 2. 20. 21.  
 1 Pet. 1. 14. 15.  
 18. & 4. 2. 3. 4  
 Iam. 1. 11. 27.  
 7 Rom. 13. 13.  
 14. Eph. 4. 22.  
 23. Col. 3. 8.  
 Gal. 5. 2. 4.  
 1 Pet. 1. 15. &  
 2. 11. Tit. 2. 12.  
 & 3. 3. 2 Pet. 2.  
 18. 21.  
 2 Rom. 14. 13.  
 15. Phil. 1. 27.  
 1 Cor. 10. 32.  
 33. 2 Cor. 8.  
 21.  
 4 Amos 6. 6.  
 Elay. 5. 11. 22.  
 1 King. 20. 16  
 Dan. 5. 3. 4.  
 1 Pet. 4. 2. 3.  
 4. Gal. 5. 21.  
 Rom. 13. 13.  
 6 Iſai. 5. 11. 22.  
 & 28. 1. Prou.  
 23. 29. Ioc.  
 1. 5.  
 c Hab. 2. 15.  
 Hoſea 7. 6. 8.

was not precisely nor particularly knowne to the Pen-  
 men of the Scriptures) yet in groſſe and generall tearms:  
 and that ſo plainly, fully, and punctually, that no man  
 can deny it. For firſt of all, they doe expreſſly prohibit,  
 (u) all appearance of euill, and all occasions of ſinne: Secondly,  
 they doe poſitiuely condemne, (x) all Worldly, Carnall,  
 Heatheniſh, Vaine, and idle Cuſtomes, Ceremonies, Ordi-  
 nances, Rudiments, or Traditions, and all ſuch things, and  
 Rites as ſauour of Gentiliſme, Paganisme, or Heatheniſh Ido-  
 latry and Superſtition: Thirdly, they doe abſolutely con-  
 demne (y) all Rioting, and Drunkenneſſe, all fleſhly and car-  
 nall luſts, and all ſuch things, as doe either ſauour of the olde  
 Man, or make prouiſion for the fleſh to fulfill the luſts thereof:  
 Fourthly, they doe manifeſtly forbid, (z) all Scandalous  
 and offenſiue things, which beſeeme not the Goſpell of Chriſt;  
 which may giue offence to the Saints, and Church of God, and  
 are not honeſt and laudable in the ſight of all men: Fifthly, they  
 vtterly diſallow and ſentence, all manner of carrouzing,  
 and (a) drinking Wine in Bowles; all Reuellings, Banquet-  
 tings, and exceſſe of Wine, and Riot, according to the will and  
 luſts of men, and the praſtiſe and cuſtome of the Gentiles:  
 Sixtly, they denounce an Woe, not onely againſt all  
 (b) Drunkards, and ſuch as are ſtrong to power in ſtrong  
 drinke: but likewise againſt (c) him that giueth his neigh-  
 bour drinke, that putteth his bottle to him, and maketh him  
 drunke alſo, that he may ſee his nakedneſſe: that is, who doth  
 any way force, or allure his friend or neighbour by any  
 entreaty, Art, or wile, to drinke more then either hee  
 would, or ſhould doe: (a place for ſuch to meditate, and  
 ruminatē vpon, who delight to make others drunke,  
 though they are not drunke themſelues.) Now this  
 drinking of Healthes, is expreſſly, and punctually, within  
 the verge and compaſſe of all theſe inhibitions, precepts,  
 and iniunctions. For it is an appearance and ſpice of euill:  
 an occasion of much Drunkenneſſe, and exceſſe. It is a  
 Worldly, Carnall, Idle, Vaine, Prophane, and Heatheniſh  
 Ceremonie, Ordinance, Rudiment, and Tradition; a  
 thing,



thing, that fauours much (nay wholly) of Paganisme, or Heathenish Idolatry, and Superstition : it is a concomitant, cause, or adjunct of Riot, and Drunkennesse ; a fleshly and carnall lust ; a part and relique of the old Man, which makes prouision onely for the flesh, to fulfill the lusts thereof. It is a scandalous, and offensive thing, which becommes not the Gospell of Christ : which giues offence to the Saints, and Church of God, and is not honest and laudable in the sight of all men : It is within the compass of carrouzing, and drinking Wine in Bowles : within the verge, of Reuelling, Banquetting, and excess of Wine, and Riot, according to the will and lusts of men, and the custome and practise of the Gentiles : Yea, those who vse and practise it, are such who giue their neighbours drinke, and put their bottle to their mouthes, that they may make them drunke, and see their nakednesse : they are such as draw on others to drinke more largely then they would, or should doe, for which there is an heauy and bitter *Woe* attending on them : Therefore this drinking of Healthes is in substance, punctually, fully, and particularly (though not expressly, and by name) condemned and disapproved by the Scriptures ; So that it must needs be Sinfull and vtterly vnlawfull, as well as Sacriledge, Astrologie, Symonie, Nonresidencie, Poysoning, Treason, Magique, Arrianisme, Pelagianisme, and the like : which are onely in substance, but not by name condemned in the Word : and this should moue vs all \* *forthwith for to reiect them, without any more dispute.*

Secondly, as the Scriptures, euen so the ancient Fathers of the Church, doe vtterly condemne and disapprooue the drinking and pledging of Healthes. Not to trouble my selfe nor others in recording all those Workes and Treatises, wherein the Fathers haue learnedly and zealously displayed themselves against Drunkennesse and Drunkards : whose (d) Workes and Writings in this kinde, I would the learned Drunkards of

our

\* *De quibus a-*  
*peritissime di-*  
*uina Scriptura*  
*sanxit, non*  
*differenda sen-*  
*tentia est, sed*  
*potius exequen-*  
*da. Aquigra-*  
*nense. Concil.*  
*sub Lud. Pio:*  
*Can. 61.*  
*d See Clem. A-*  
*lex. Ped. l. 2. c.*  
*2. Basil. de. E-*  
*brietate, &*  
*Lxxx. Serm. et*  
*Com in cap. 5.*  
*E/ia. Amb. de*  
*Elia & leuon.*  
*cap. 10. to 20.*  
*Origen Hom. 6*  
*in Gen. & Ho.*  
*7 in Leuit.*  
*Chrys. ad Pop.*  
*Antioch. Hom.*  
*54. 57. 71. E-*  
*nir. in E/ia. 5.*  
*& Hom. 27 in*  
*1 Cor. 11. Aug.*  
*de Ebrietat. de*  
*Virgin. Serm.*  
*et de Tép. Ser.*  
*231. 232. Bern:*  
*de modo bene*  
*uiuendi. Ser. 25*  
*Ad Gul. Abbat.*  
*Apolog Chry-*  
*solog. Ser. 26.*  
*Hier. Com. l. 2.*  
*in Gal. 5. Co. l. 1*  
*in 1. Tit. 1. A-*  
*gainst this sin*  
*of Drunken-*  
*nesse.*

c Padag. lib. 2  
c. 2. & 4.

f De Ebrietate  
et Luxu. Serm.  
et Com. in cap.  
3. E/ia.

our ebrious Age would well consider : I will onely mention and produce such Fathers, as come home and punctuall to our present purpose; such as doe either in realty and substance : or else in expresse and punctuall termes, condemne all forcing, beginning, pledging, and drinking of Healthes. *Clemens Alexandrinus*, doth blame and taxe the Drunkards of his age, (e) for drinking and rounding one to another, under the name of beneuolence, or goodfellowship: vnder which name our Drunken roundes and Healthes, (which are the same with those which he condemnes,) are this day palliated. Saint *Basil*, writing against Drunkenesse, which was very rife among the Grecians in his age: Informs vs; (f) That they had Maisters, Stewards, and Ouerseers of drinking in their Feastes and meetings, to see that men should take vp their liquor : and that there was a certaine order and method obserued, in their disorderly comse of drinking. Of which law and order the Deuill was the Author : (and is not this the course, and practise of our Drunkards now ? ) When as a man (saith hee) would thinke that they had well drunken, then they begin to drinke : and they drinke like beastes, giuing equall cups vnto the guesse, as out of an inexhaust fountaine : The drinking thus proceeding, a young man comes foorth with a Flagon of coole Wine on his shoulders : hee coming in the Butlers place, and standing in the middest, doeth distribute an equall portion of drunkenesse to all the guesse through crooked pipes : This is a new kinde of measure, where there is no manner of measure, that so by the equallitie of the cups there may be no murmuring, nor exceptions taken, and that one may not circumuent, nor defraud another in drinking : Euery one now takes the cup that is set before him, that so like an Oxe out of a Cisterne, he may strine to drinke at one draught without any respiration, as much as that great Flagon will supply through the Siluer pipe : Consider the greatnesse, the belly and measure of the Flagon how much it holds : this Flagon of Wine thou doest not put into a Wine-caske, but into thy belly which was filled long before : Wherefore the Prophet doeth well crie out, *Woe vnto them*

them that rise up early in the morning, that they may follow strong drinke, that continue untill night, till Wine inflame them: but they regard not the worke of the Lord, neither consider the operation of his hands: and to he proceedes in condemning of these Healthes, which are the same with our's now, or at least but little different from them. Saint Ambrose in expresse tearmes condemnes this drinking of Healthes: (h) What (saith he) shall I speake of the obstructions of Drunkards? and what shall I commemorate their Sacraments, or Ceremonies, which they esteeme a kinde of impietie for to violate? Let vs drinke, say they, the Emperours Health: and he that will not pledge it, is made guiltie of indemonstration, or disrespect: for he seemeth not to love the Emperour, who will not drinke his Health: and is not this the speech, and custome of our times? O the obedience (saith hee) of this Pious demotion! Let vs drinke say they, for the safetie of our Armies, for the Prowesse of our consorts, for the Health of our Children: They thinke that these their well-wishing Healthes, doe ascend up even to God himselfe. O the folly of men, who deeme Drunkenesse to be a kinde of Sacrifice: who thinke that those Martyres will be appeased by drinking of their Healthes, who have learned to indure affliction through fasting, &c. \* In their Feasts, (saith hee in another Chapter,) thou shalt see their Gold, and Siluer cups to be marshalled, and ranked like an Armie, to provoke men for to drinke. (Loe here the very method, and patterne of our drunken age:.) First, they begin to drinke, and Skirmish with the lesser cups, then with the greater: Next the cups begin to strine with the Firkins, they being oft times doubled between delays. Afterwards proceeding on to drinke, they begin to strine who shall drinke most. If any man desire to be excused from drinking, he is hardly taxed for it. When the Feast is ended, they begin to drinke afresh: and when as a man would thinke they had ended, then they begin their drinking; and then the greatest Bowles, like so many warlike instruments, begin to walke; here they begin the Combats: the Butlers, and Servants begin to grow weary of filling, and yet they are not weary of drinking:

h De Elia &  
leium: cap. 17.  
11, 12, 13, 14.

\* See Puteani  
Comus.

king: Onely these Combates are without excuse. In Warre, if any man finde himselfe to weake, hee may lay downe his Armes, and receive a pardon: here if any man sets downe the cup, he is urged to drinke. In wrestling, if any man soyle thee, thou lovest the victory, but yet thou art free from wrong: in Feastes, if any man refuse to take the cup into his hand, it is forthwith poured into his mouth by force. Thus they continue till all of them are drunken, as well the Conquerers, as the Conquered. What a sorrowfull, and miserable spectacle is this to Christians? Neither are they excused, who thus invite men as Friends, and send them away as Enemies, (k) or cast them out as carcases: why doe expences, and costes delight thee without thanks? Thou invitest men to Mirth, and yet thou forcest them to death: thou callest them to Dinner, and then thou wilt carry them out as to the Grave: Thou promist Meate; but thou inflictest Torments: thou offerest Wine, but thou powrest in Poyson, &c. This Father proceedes, but I wil stop, and referre you to him: since I have recorded sufficient out of him, not onely truly to discypher, but likewise positively to condemne, the Drunkenesse, Custome, Practise, and Healing of our age. Saint Hierome, speaking of the effects of Drunkenesse in his dayes, hath this passage. (l) Thou maist (saith he) behold some turning Cups into Darts, and dashing them in the faces of their companions: others with torne Garments, Assaulting, and Wounding those they meet: others Crying, others Sleeping: Hee who drinkest off most, is deemed the valiantest man: and (m) it is an occasion of a iust accusation, to refuse to pledge the Kings Health often: which course and practise he utterly disauowes, as sinfull and abominable. Saint Augustine, is very large and copious in this Theame. (n) Deare brethren (saith he) albeit I beleene that you feare Drunkenesse, as much as Hell it selfe, yet I exhort you neither to drinke more your selues, neither to compell others to drinke more then they ought. For many oft times doe drinke by measure, without measure: they provide great cups, and drinke by a certaine Law, and Rule: hee that ouercomes deserves the praise

k Vocat ad cenam ut amicum: hostea ejus ut cadaver, anima ejus extincta. Basil. de Ebrietate Serm.

l Lib. 1. Comment. in Tit. 1. To. 6. p. 202. Am Accusationis occasio est, adiuratum per Regem frequentius non bibisse n De Tempore Serm. 231. 232 De Sobrietate, & Virg Serm. & de Rectitud Carol Conversationis, lib.

praise by this sinne of his. Now those who are such, endeavour to excuse themselves, saying, (as our common Drunkards usually doe :) Wee should use our Friendes discounteously, if wee should not give them as much as they will drinke, when as we invite them to our Feastes. But how are they your friends, who would make God your Enemy, who is a friend to both? wherefore it is better to part with such friends, then to part with God: and if they will needes drinke, let them drinke, and perish alone: better it is that one should perish, then many. But O the unhappinesse of man kinde: how many are there, who will force Drunkards to drinke more then they ought, when as they will hardly part with a cup of drinke, to a poore needy Christian who begges it at their doores; notwithstanding, that in this case it bee given to Christ himselfe? And that which is farre worse: divers of the (o) Clergie, who ought to hinder others from drinking thus, doe themselves (p) compell, and allure others to drinke more then they ought. But now I intreate this one thing of you, above all the rest, and I adiure you by the dreadfull day of Iudgement, that as oft as you Feast one another, you would utterly banish from your Feastes, that filthy and unhappy custome of drinking Healthes, three by three, in a large measure, without measure, either willingly, or against your wills: as being the poison of the Diuell, and an unhappie relique, and custome of the Pagans. And whosoever shall consent, that this forme of Healthing shall be used, either in his owne, or other mens Feastes: let him not doubt, but that he hath Sacrificed to the very Devill himselfe: by which forme of drinking, his Soule is not onely slaine, but his body likewise is infected. But now what a thing is this, that these unhappy Drunkards, when as they drinke till they glut themselves with over-much Wine, should dride and scoffe at those, who will drinke no more then will suffice them? saying unto them, bee ashamed, and blush: why cannot you drinke so much as we? (Which is the ordinary speech, and phrase of Drunkards now :) They tell them that they are no men, because they will not drinke: They file themselves the men, when as they lye prostrate in the Lakes of Drunkennesse:

and

o Quod in La-  
icis reprehenditur, id multo  
magis in Cle-  
ricis oportet  
pradamari.

Aquilgranen-  
le Con. il. sub  
Ludi Pio, Cā  
61.

p Nullam ha-  
bet spem salu-  
tis ager quem  
ad intemper-  
rantiam me-  
dicus hortatur.  
Senec. Epist.

129,

\* Marke this  
Obiection, &  
the reply vnto  
it.

and they say that others who can stand up Honestly, and Soberly, are no men: They lye prostrate, and yet are men: others stand vpright, and yet they are no men: The Conquerour of Drunkennesse is dispraised, and he that is Conquered of Drunkennesse, is applauded: The Sober man, who can gouerne himselfe and others, is derided: and the Drunkard, who can neither know himselfe, nor others: is not derided, yea not bewailed. \* But now Drunkards doe alledge this excuse for themselves. That a great Man did compell them to drinke more then they would, and in the Feast of the King I could not doe otherwise. This is nothing else but a meere pretence to excuse our sinnes: and that which we will not, we say we cannot fulfill: our will is the fault, though our inability be pretended: But admit that thou were so put vnto it, that there it should be said vnto thee; either drinke, or dye: It is better that thy Sober flesh should be slaine, then that thy Soule should dye of Drunkennesse. How euer the obiection is false: for Godly, Sober, and Religious Kings and Potentates, though they may chance to be angry with thee for an houre, or two, because thou refusest to drinke out of a loue to God: yet they will afterwards admire thee, and respect thee so much the more for this thy refusing, by how much the more earnestly they did desire, perswade, and presse thee for to pledge them. And now, what a thing is this, that after the Feast concluded, when as men haue quenched their thirst: when as they cannot, neither ought they to drinke more, that then they should begin to drinke afresh (as if they were but newly come) vnder diuers names, not onely of liuing Men, but likewise of Angels, and other ancient Saints: thinking that they doe them the greatest honour, if they doe euen burie themselves with too much Drunkennesse, in the commemoration of their names, and healthes: not knowing that none are so iniurious to holy Angels, or holy Men, as those who slay their Soules through too much Drunkennesse, in drinking off their Healthes. Remember therefore, that he who drinkes too much to his friend, is made an Enemy to his Soule: that hee doth debilitate his body, and murther his Soule. And thus he proceedes against Drunkennesse, and Health-drinking,

as



as you may more largely reade in the Workes themselves. You see now by these severall Testimonies, and Records : that the Ancient *Fathers*, not onely in their Practise, but likewise in their Iudgements, haue vtterly condemned this Heathenish Art , and Ceremonie of drinking Healthes. Let those then who are, (or at leastwise should be) *Fathers* in the Church, (as I feare there are some in ours, as well as in (q) *St. Austines* dayes, who are too much addicted to this sinne, and crime, euen against the \* *Canons and Constitutions of our Church*; which inhibit *Ministers* to giue themselves to drinking and ryot, or to resort to *Tauernes and Alehouses*) be ashamed to vse, to Practise, or approoue of Healthes , especially at their proper Tables , or at any publique meeti<sup>ngs</sup> (as the custome of too many is;) since so many Ancient *Fathers* haue condemned them. It is a shame, nay a (r) *Sacrilege*, for a *Father*, a *Bishop*, or *Pastor* of the Church (whose life should be a *Light*, a *Paterne*, and (s) *Example* vnto others) to be a Childish, nay, a Swinish Drunkard, or Health-quaffer : especially since God himselfe hath so punctually and frequently (t) enioyned, all *Bishops*, *Pastors*, *Deacons*, *Fathers*, and *Elders of the Church* : to bee *Grave*, and *Sober* ; not giuen to much *Wine* : that so they may haue a good report of those that are without ; lest they fall into *Reproach*, and the *Snare of the Devil* : And therefore, though *Courtiers*, *Souldiers*, *Ruffians*, *Rorers*, and others, doe practise and approoue of Healthes : yet let *Bishops*, *Ministers*, *Schollers*, *Maiestrates*, and all such persons, who are the *Pastors of mens Soules*, or *Paternes* of their *Liues*, be sure to renounce them, as a Pro-

q *Multi sunt etiam maioru ordinu Clerici, qui cum aliis sobrietati bonum debent iugiter predicare, non solum hoc non faciunt, sed etiam ipsi cogunt bibere aliquos plus quam expedit, & se aliosq; inebriare non erubescunt nec metuntur.* Aug: de Temp. Serm. 231, 232. See Synod Treuerensis de Clericorum Temulentia, cap. \* Cannon 75. Queene Eliz: Inunctions: In iunct. 7. r *Ebrietas in alio crimen est, in Sacerdote sacrilegium : quia alter animam suam ne-*

cat vino, Sacerdos spiritum sanctitatis extinguit. Chrysologus Sermo 26. s *Greg. qui Pastoris vocem moreque sequitur, per exemplis melius quam per verba graditur.* Greg. Magn. Pastoralium pars 2. cap 3. t 1 Tim. 3. 2, 3, 8, & 5. 23. Tit. 1, 7. Leuit. 10, 9. Numb. 6, 2, 3. \* Prou. 31, 4, 5. See Hier. Com l. i. in Tit. i. Theodoret. Prismaui: Thophil: & Haymo in 1 Tim. 3. Clemens Rom: Constit. c. 50. Concil. Aquigr. sub Ludou: Pio. cap. 94. Concil: Turonicum 1. c. 1, 2. Synod: Treuerensin. Anno 1541 Sur: Tom. 4. p 828. Gratian. Distinctio. 35. & 44. Ioan. Frid de Ritu. Bib. ad San. lib. 2. c. i. Boetelin Decret: Eccles. Gal: l. 6. Tit 19g. Against Clergie mens excessive drinking.

E

phane

*u Ioan. Frid-  
ricus de Ritu  
Bib. ad Sam. l. 1.  
c. 9. Where  
this ensuing  
History of Lu-  
ther is like-  
wise recorded.*

phane, Luxuricus, Idolatrous, and Hellish Complement, and Ceremonie; for feare they degenerate from these fore-quoted *Fathers*, whose *Sonnes*, and followers they professe they be; & plunge themselues into such *Eternall flames*, as all the *Ocean* cannot quench, though they should *Health* it downe. But especially, let all *Protestant Bishops*, *Pastors*, *Fathers*, and *Diuines*, disclaime, abjure, and vtterly renounce these *Heathenish* and *Pernicious Healthes*, both in their *Iudgements*, and their *Practise*, as *Sinfull*, and *Abominable*: that so they may stop, and put to silence, the *slandrous* mouthes of *brazen-faced*, and *false-tongued* *Papists*; who haue published it vpon *Record*. (u) *That the Arch-heritick Luther*, was the *Author* and *founder* of those new *kindes* of *Healthes*, which are now so rise among his *followers*: of whom they Register this *Vtopian* and *forged Storie*. *That Luther*, on a certaine time made a great *Feast* at his *House*, to which hee inuited the chiefeſt *Professours* of the *Vniuersitie*, and among the rest one *Iſlebius*, for whose sake this *Feast* was principally provided. *Dinner* being ended, and all of them being somewhat merry: *Luther* after the *Germane* custome, commanded a great *Glasſe*, diuided with three *kindes* of *circles* to be brought vnto him: and out of it he drunke an *Health* in order to all his *guesſe*: *When* all of them had drunke, the *Health* came at last to *Iſlebius*: *Luther* then in the *presence* and *view* of all the rest, takes this *Glasſe* being filled vp, into his hand, and shewing it to *Iſlebius*: saith, *Iſlebius* I drinke this *Glasſe* full of *Wine* vnto thee, which contains the *tenne Commandements* to the first circle: the *Apostles Creed* to the second, the *Lords Prayer* to the third, and the *Catechisme* to the bottome: *When* he had thus spoken, he drinkeſ off the whole *Glasſe* at a draught: which being replenished with *wine*, he deliuerſ it to *Iſlebius*, that he might pledge him all at a breath: who takes the *Glasſe*, and drunkeſ it off onely to the first circle, which did containe the *Decalogue*, it being impossible, for him to drinke any deeper, and then sets downe the *Glasſe* on the *Table*, which hee could not behold againe without *horror*: then said

said Luther, *I knew full well before, that Iſlebius could drinke the Decalogue, but not the Creed, the Lords Prayer, and the Catechiſme*: Which ſpeech of his was receiued, and approved of all as an Oracle. From this forged Storie, the Papiſts take occaſion, not onely to ſlander and vilifie \* *Luther and his followers*, but likewise to upbraid the very *Doctrine and Religion of the Proteſtants*; as being Rateſied, Eſtabliſhed, and Confirmed by this Prophane, if not Blaſphemous Health of Luther, and by the Healthes of Ecmondamus, and Auralius. Wherefore, let all Proteſtants abjure, and renounce theſe Healthes for euer; not onely becauſe theſe ſeueral Fathers, (whoſe ſteps wee ought to follow, as well in Life and Manners, as in Faith and Doctrine) haue with one conſent condemned them: but likewise that they may wipe off this falſe, and ſcandalous reproach, which the Papiſts haue raiſed vpon Luther, and his followers, as the inuenter, and eſtabliſhers of Healthes: when as in trueth themſelues are moſt of all addicted, and deuoted to them, and may be truly ſtiled the Authors or the Fathers of them, what euer they pretend. Witneſſe Pope Iohn the thirteenth, that monſter of Men, as Platina ſtiles him: (x) *Who did drinke an Health, to the very Denill himſelfe*; whoſe Vicar queſtionleſſe he was. Witneſſe the (y) *Popiſh Councell of Lateran vnder Innocent the 3. Can. 15. and the Councell of Colen, Anno, 1536. Part. 2. Cap. 24. & Part. 5. Cap. 6. Which reſtraine not onely the Popiſh Laitie, but likewise their Pariſh Priests, and Clergie, from drinking of Healthes, which did then abound (ſay they) in diners parts*; and that before Luthers dayes: though they would falſly ſtitch them on his ſleeue, by this their falſe, and ſleeueleſſe ſtory: Yea, witneſſe Iohn Fredericke himſelfe, the Register of this forged Fable: Who teſtifies, (z) *That not onely Lay Papiſts, but euen their vnholly holy Friers, Monkes, and Clergie men, (ſuch temperate and abſtemious Creatures are they) doe oft times drinke and quaffe off Healthes vnto the Honour, and Remembrance of their God-deſied Saints, and Angels: which practiſe*

\* Iohn. Frid.  
de Riſu Eſb.  
ad San. l. 1. c. 9.  
& 7. p. 52.

x *Luitprandius*  
lib. 6. c. 67.  
*Baronius Ann.*  
963. Numb. 17.  
23. *Mr. Iohn*  
*Whites way*  
to the true  
Church. Di-  
gref. 57. Sect.  
9.  
y *Surius Con-*  
*cil. Tom. 3. pag.*  
742 & Tom.  
4761, 771.  
z *De modo*  
*Eſb. ad San. l. 1*  
c. 7.

\* *De Tempore*  
*Serim: 231.*

z *De Polonia*  
*Tom 2 p. 15.*

a *Rerum Po-*  
*lon: Tom, 2 p.*  
*67, 68.*

b *De Rebus*  
*Muscovitis.*

c *Cosmoogr. lib.*  
*3 c. 77.*

d *Gen: Dierū*  
*l. 5 c. 3. & 21.*

e *Boemus De*  
*Mor. Gent. l. 3.*

c 22. *Lisius*  
*Epist. Miscel.*

*Cent. Ed. 51.*

f *Comment in*  
*Ester 18*

g *Sermo 2. in*  
*Ester 8.*

h *De Inuentor*  
*Rerum, l. 3 c. 5*

i *Epist Decad.*  
*6: Epist 6. &*

*Quo Vadis,*  
*Señ. 21.*

\* *Discou:se*  
*of Melancholy.*

*Part. 1. Sect.*  
*2. Subiect 2.*

*Edir. 3.*

k *Epigr. l. 2,*  
*Epig. 46.*

l *The life, con-*  
*fession, and*

*heartie repen-*  
*tance of Fran-*

*cis Cartwright*  
*m In Pandect.*

*Inrū Ciniū, lib:*  
*1. Tit. 1. Numb. 12. at the ende,*

he doth seeme for to approoue: contrary (I am sure) to Saint Augustines verdict. Who informes vs; \* *That it is the greatest indignity, or iniurie that can be offered to holy Saints, or Angels, to drinke their Healthes:* Yea contrary to the Practise, and Iudgement of the Fathers: (in which they so much vaunt, and triumph) who haue condemned, sentenced, and reiected Healthes, as their fore-quoted Workes and Writings testifie: which should cause all Christians to renounce them.

Thirdly, as the Scriptures and Fathers, euen so many Moderne Diuines, and Christian Authors of all sorts, haue vtterly condemned, and disapprooued this drinking, and pledging of Healthes. Not to make mention of (z) Chromerus, (a) Guagninus, (b) Baro, (c) Munster, (d) Alexander ab Alexandro, and (e) other Historians who taxe the Sarmatians, Polonians, Germanes, Gracians, and others for their Health-drinking: nor yet to remember to you (f) Brentius, (g) Merlin, (h) Polidor Virgil, (i) Bishop Hall, \* Mr. Burton, or (k) Owen, who haue glanced at them, and condemned them in the by: as euill, hurtfull, and unlawfull things, and Ceremonies, that draw on Drunkenness and Excesse; and oft times prooue the sicknesse both of Soule and Body too: Nor yet to trouble you with the (l) Confession of one Maister Francis Cartwright, who being troubled in his Conscience, and lying on his sickbed, cryed out; *It wounds mee to the heart, to thinke on my Excesse, my drinking of Healthes, &c.* which will bee the case, & cry of euery Health-drinker, when as the pangues of Sinne, and Death shall seise vpon his Soule at last. I shall onely referre you to (m) Wesenbecius, a Ciuilian: *Who censures Healthes, as being contrary to distribute Iustice:* to (n) Lessius, a Iesuite; who handles this very question: *Whether it bee lawfull to begin an Health? and whether it bee lawfull to pledge it? & concluding that it is not: Since neither reason, nor necessity of nature, nor good health, nor the vigour of the minde, nor the alacrity of the senses, but onely another*

*Inrū Ciniū, lib: 1. Tit. 1. Numb. 12. at the ende, n De Iustitia & iure lib.*

MAN?

mans belly, nay, the whole capacity of his belly, bowells, and  
veines, are made the rule of drinking, &c. To one (n) John  
Fredericke a Papist, Professor of Historie in Colin: Who  
hath written two learned Bookes against Health-drinking: to  
Olauus Magnus, Hist. l. 13. c. 37. 39. 40. to Vincencius Obs-  
pens de Arte Bibendi. lib. 2. 3. to Erycius Puteanus in his  
Comus: to Maister Iohn Downhame in his Dissuasion from  
Drunkennesse: to Maister Robert Harris his Drunkards  
Cup, pag. 20, 28, 29. to Maister Samuel Ward his Woe to the  
Drunkard: and to the Reuerend, and Learned Diuine,  
Maister Robert Bolton, in his Generall Directions for our com-  
fortable Walking with God: pag. 200. to 206. Who haue  
fully and largely, condemned, and censured the drinking and  
pledging of Healthes, as an abominable, Odious, Sinfull, Hea-  
thenish, Vnchristian, and Unlawfull practise, which dishonours  
God, and man, and produceth sundry sinnes and mischiefs; as  
these workes of theirs doe at large declare: And shall wee  
Christians and Protestants still practise and applaud  
them, when as so many Moderne Christian writers, both  
Protestants, and Papists, haue passed a Verdict, Doome,  
and Sentence of Condemnation on them? O let vs neuer  
dare to doe it, for feare, the fore-quoted Scriptures, Fa-  
thers, and the now recited Authors, should rise vp in  
Iudgement against vs to condemne vs for it, at the last.

But if these Authorities will not sway vs, nor cause vs  
to abandon and renounce these Healthes, then heare in  
the fourth place, what Councils, what Christian States,  
and Emperours haue concluded & decreed against them.  
In the Popish (o) Councell of Lateran vnder Innocent the  
third, in the yeere 1215. Can. 15. there was this Consti-  
tution made. Let all Clergie men diligently abstaine from  
Surfetting and Drunkennesse; for which let them moderate  
Wine from themselves, and themselves from Wine: neither let  
any one bee urged to drinke, since Drunkennesse doeth banish  
wir, and prouoke lust. For which purpose we decree, that, that  
abuse shall bee vitterly abolished, whereby in diners quarters,  
Drinkers doe vse after their manner, to binde one another to

n De Ritui  
Bib. ad Sac.  
Lib. duo.

o Sacrum Con-  
cili: Tom. 3. p.  
742.

p illum absum  
decernimus pe-  
nitus tollendū  
quo in quibus-  
dam patribus  
ad potus aqua-  
les suo modo se  
obligant pota-  
tores.

q Surin. Conc.  
Tom. 4. p. 761.

771. See Gra-  
tiani: Distinct.

44. Bocheilus  
Decretalium  
Eccl. Gallica-  
na l. 6. Tit. 19  
cap. 11.

r Execratur  
computationes  
illas ad aqua-  
les banitus ob-  
ligatorias.

s Tolossanus:  
l. 11. de Repub:  
c. 9 Ioan. Frid.  
de Ritu Bib. ad  
San. l. 1. c. 10 p.

91. et 12 p. 109  
Rhemanus Re-  
rum German:  
l. 2. g. 91.

t Melchior  
Haymingsfeld:  
Statuta Caroli  
5. Imperialia:  
Am: Dō: 1548

Reformat. Po-  
liria Imperia-  
lū. c. 8. p. 143.

u De Ritu:  
Bib. ad San. l.  
x. p. 116. 117.

118.

drinke (p) Healthes, or small Cups, and he is most applauded  
by them, who makes most drinke, and quaffes off most carou-  
zes, If any shall offend henceforth in this, let him be suspended  
from his Benefice, and Office, wlesse hee give some other com-  
pente satisfaction. Loe here you haue an expresse Councell  
against Healthes, especially in Clergie men, together  
with a penaky on such as drinke or pledge them. So  
againe in the (q) Provinciaall Councell of Colm, in the yeere  
1596. part. 2. c. 24. & part. 5. c. 6. All Rarish Priests, or  
Ministers are chiefly prohibited, not onely Surfering, Ryt,  
Drunkennes, and Luxurious Feasts, but likewise the (r) Drink-  
ing of Healthes, which they are commanded to banish from  
their Houses by a generall Councell. Thus haue you two  
seuerall Councels, together with the mention of another  
generall Councell, against the beginning and pledging of  
Healthes. Let vs now see what Christian States; and  
Emperours haue decreed against them. It is (s) Recor-  
ded of Charles the great, Maximilian the Emperour, and  
(t) Charles the fift, that they enacted Lawes against  
Health-drinking: to wit; That no Souldier, nor any other  
person should allure, or compell any one to drinke, or pledge an  
Health: and that all Healthes should bee abolished and anti-  
quated, because they were the causes of great and filthy vices:  
And withall they commanded all the Electors, Princes, Dukes,  
and Ecclesiasticall, and Temporall Lords, to banish them out  
of their Courts: and all Courtiers, Citizens, and all other  
their Subiects whatsoever, not to use, nor force any Healthes:  
enioyning all Ministers to Preach against them: Right Chri-  
stian Lawes, and Injunctions, worthy to be imitated, and  
seconded by all Christian Princes, especially in this ebri-  
ous and drunken age. To these I may adde those notable  
rules against Health-drinking, composed long since by a  
German Senate, and now lately reuiued in some parts of  
Germanie: which Lawes or Order's (u) Iohn Fredericke  
hath transcribed out of a Marble peece, in which they  
were ingrauen, in forme as followeth: Let no Prince, nor  
Lord whatsoever, suffer his Health to be drunke in great cups:  
he



he that prouokes another to drinke an Health, let him feare the  
 wrath of the Prince of great Name. If one prouoke thee impi-  
 ously to drinke an Health, doe thou piously auoide it: hee that  
 drinkes his Princes, or Patrons Health, let him not lose his  
 owne. If thou drinke an Health, wee doe not so well appoone  
 of it: if thou dost it, bee thou still a man. Let Reason be thy  
 Gnomon, and Vertue thy Queene to governe thee. Remember  
 that Christians must fight against the Turke with the Sword,  
 not with the Cup: there it is an Honour, here a Disgrace to  
 overcome. Let not one friend draw, nor force another to drinke:  
 if he doeth so, withstand him: and if he will not be contented,  
 then throw the Wine upon the ground: and if he will not leaue  
 thee so, then take him for an Enemy: If thou wouldest rather  
 displease the Lord then man: and rather damne thy Soule, then  
 saue it, let it be capitall to thee. Not to trouble you with  
 our owne (a) Statutes against Tipling, and Drunkenesse,  
 (in which the Drinking, and Pledging of Healthes in  
 Innes, and Tauernes, may bee well included;) I shall con-  
 clude on these recited authorities; that Councells, and  
 Christian States, and Emperours haue vtterly condem-  
 ned, and reiected Healthes, as abominable, hurtfull, and  
 pernicious euills. And shall not wee then, who professe  
 our selues the very prime, and chiefe of Christians,  
 and as Zealous men as any against all kinde of sinne and  
 wickednesse, especially Drunkenesse, Riot, and Excesse:  
 disclaime, and quite renounce them? shall we not passe a  
 sentence of condemnation on them, and exile them from  
 our Houses, Tables, and our Kingdomes too, (where  
 they haue bin practised, and fostered but of latter times,)  
 as these haue done? O let vs bee sure to doe it, lest Pa-  
 pists, and Germans, should excell vs in Temperance, and  
 Sobrietie, to our iust reproach: and to the scandall of  
 that Holy, Pure, Orthodoxe, Ancient, and sincere Reli-  
 gion which we now professe.

Fiftly, as the Scriptures, Fathers, and these Moderne  
 Christian Writers, Emperours, States, and Councells:  
 euen so Pagans, and Infidels haue vtterly condemned, and

a 1 Iacobi c. 5.  
 4 Iacobi c. 5.  
 7 Iacobi c. 10.  
 21 Iacobi c. 7.  
 1 Carolo c. 4.

b Josephus Anti-  
sign: Iudaorū.  
l. ii. c. 6.  
Ester 1. 3. 9.

y Athen: Dip-  
nos. 1. 10. c. 11.

z Diogen: La-  
ertius. lib. 8.  
Empedocles.

v Legibus tol-  
lor omnē  
circumpotatio:  
De Legibus, l.  
2. a little be-  
fore the ende.  
a Prout cuiq;  
libido est, Sic-  
cat inaequales  
calices conuiua  
solutus Legibus  
infans, seu  
qui capit acri-  
a fortis Pocu-  
lis seu modici  
virescit latius.  
Ser. l. 2. Satyr 6  
b Athen. Dip-  
nos. l. 10. c. 9.  
Lysim de Au-  
tign. Lect. l. 3.  
c Nat. Hist.  
lib. 14. cap. 32.

disapprooued this beginning, forcing, and drinking of Healthes. (b) *Abasuerus*, that great *Perſian Monarch*, when as he made his great and royall Feast to all his Nobles, Princes, and People, of purpose for to manifest, and shew the riches of his glorious Kingdome, and the honour of his excellent Maieſtie, was so farre from approouing either of forcing, or drinking Healthes, after the *Perſian manner*: as he enacted a Law. That none should be compelled to drinke: appointing all the Officers of his Pallace, that they should doe according to euery mans pleasure. A patterne worthy to be imitated of all Christian Princes in their greatest Feastes, and Solemnities. (y) The *Lacedemonians*, did utterly condemne this drinking of Healthes one to another, because it would weaken their bodies, and prouoke them to scurrilie; wherefore they did drinke but moderately in their Feastes, not inuſiting any one to drinke, but when he would himselfe. It is (z) storied of *Empedocles*, that being inuited by one of the Princes to a Feast, the Seruant that inuited him, conspiring with the Ouerſeer of the Feast, commanded him to drinke, or else he would powre the drinke vpon his head. *Empedocles* held his peace for the present: but the next day calling them in question for it, he put them both to death for example sake: so much did hee abhorre this forcing of Healthes. *Tullie*, the Prince and chiefe of Orators, recordes: \* that all Healthes, or Rounds, were abrogated and taken cleane away by the Roman Lawes: So that it seemes the whole Roman Nation, did with one consent reiect, and damne them, euen in the very midst of all their Paganisme. *Horace*, though an Heathen Poet; (and such were commonly good-fellowes, as wee phrase them,) (a) doeth utterly disapprooue this drinking of Healthes as a mad kinde of law: informing vs: that euery man ought to drinke what he please. (b) It is an euill thing. (saith *Sophocles*) to drinke by force; (as men for the most part doe in pledging of Healthes,) it is all one as to force a man to be thurstie: (c) *Plinie* condemnes them much, who draw on others to drinke: and utterly dislikes those Lawes of drinking which the Romans obserued, to drinke vp all at a draught, to

spis out none, and to leave no smasse behinds them: Which rules are for the most part punctually obserued in our Healthes. (d) It is a ridiculous thing (saith Athenaus) for a man to pray for his Wife, or Childrens Health, and Honour; and then to drinke Healthes, till he fall to Beating, and Cussing of his Seruants, that attend him: for this is enough to cause God to forsake, not onely his owne House, but the whole Citie too: A strange speach of an Heathen man, which I would we Christians would consider, especially, in these times of feare and danger: for feare we driue away God, (who hath beene long departing from vs by degrees,) from our Houses, and our Countrey too, by carrouzing Healthes: (i) Plutarch doeth vterly dislike, the making of Maisters of Drinking in Feastes, because they were too importunate, and immoderate, in pressing men to Drinke; and withall hee vterly condemnes, the pressing and Drinking of Healthes, aduising men to refuse them. Philo a Learned, and famous Iew, recording the excessiue Drunkenesse of his time: (k) How they had certaine matches, and Combates of Drinking in their Feastes, beginning to drinke one to another in lesser Cups, then in greater; and at last carrousing whole bowles at a draught: brings in the Heathen Phylosophers disputing this question. Whether it were lawfull for a wise man to enter into a combate, or match of drinking? Where hee produceth some of them, affirming that hee might, so as hee did it not voluntarily of his owne accord, but for some great advantage: as for the Health of his Countrey; the Honour of his Parents: the Safetie of his Children, or neere Friends: or for some such like Private, or Publike occasion: (which must needs bee intended of drinking Healthes:) But then he bringeth forth others, and his owne opinion against the former: affirming that this drinking of Healthes, is such a Poyson, as if it begets not Death, it certainly produceth Madnesse for the present, (which is the death of the Minde, and Soule,) a farre worse and greater death, then the death of the Body: Which reason is backed in his whole Booke de Temulentia: where hee and they conclude:

d Dipsos. l. 19. cap. 4.

i Symposiac. l. 1. Quast. 1. 7. Quast. 10 et de San. tuenda lib.

k De Planta. Noe lib: G de Temulentia lib. Sec Gellius Noct. Attic. l. 13. c. 2. Plinio de Legibus. l. 1. 2. Macrobi. Saturn. 2. c. 8.

l Ex hoc ipso  
vitiis; deterio-  
res barbaris su-  
mus, si melio-  
res non sumus,  
qui meliores  
esse debemus:  
Criminosior e-  
nim culpa est,  
vbi honestior  
status: si hono-  
rosior est per-  
sona peccantis,  
peccati quoque  
maior inuidia:  
Itaque nos qui  
Christiani Ca-  
tholici esse di-  
cimus, si simile  
aliquid barba-  
rorum impuri-  
tatibus faci-  
mus, gravium  
erramus. Atro-  
cius enim sub  
sancti nominis  
professione pec-  
camus. Vbi sub-  
limior est pre-  
rogativa, ma-  
ior est culpa.  
Facilius inebri-  
atur sobrietas

clude: That a wise man will not drinke in Health, nor yet  
enter into a combate of drinking. So that by these authori-  
ties, it is sufficiently manifested: That euen Pagans, and  
Infidels themselves, have vtterly condemned, and disap-  
proved this Drinking, Pledging, and forcing of Healthes.  
And shall we Christians then, be so shamelesly, vnmea-  
surably, and desperately wicked, as to approoue, maine-  
taine, and practise that, which the very Infidels, and Pa-  
gans haue condemned? what shall we bee (f) worse then  
Infidels, and Heathens, in this very point of drinking  
Healthes in these times, and dayes of light and Grace,  
(e) which summon and ingage vs to Temperance, and Sobriety,  
and to a moderate, and holy vse of all Gods creatures? Alas,  
how can we looke Christ Iesus, yea, Pagans in the face?  
how can wee lay any claime, or title vnto Heauen? yea,  
how can we so much as challenge the (d) very name, or stile  
of Christians, or say with any comfort, or assurance to our  
Soules, that we are Christs? how can wee expect, or hope  
to enter in at Heauen gates: or how shall (e) we be able to  
appeare, or stand in Iudgement, before the barre of Christs  
tribunall, at the last, if Infidels, and Pagans thus excell  
vs, in Temperance, and Sobriety; or if we grow worse  
then they? Doeth not the Lord Christ Iesus, (f) who  
shall bee our Iudge ere long, assure vs with his owne vner-  
ring lips: (g) That except our Righteousnesse exceed the  
Righteousnesse of the Scribes, and Pharises, we shall in no case  
enter into the Kingdoms of Heauen? and can it then euer  
sinke, or enter into any Christians thoughts, or Consci-  
ence; that Ebrious, Riotous, and Health-quarling Chri-

tem, fronte praeudent. Non tam reprehensibilis ebrietas Alamanni, quam e-  
brietas Christiani. Salu. de Gub. Dei l. 4. p. 125. 126. 130. e Tit. 2. 11. 12. 13. 14. Rom.  
13. 13. 14. 1 Pet. 4. 2. 3. 4. d Qui professentur se Christi esse, non modo ex iis qua dicunt,  
sed ex iis qua faciunt cognoscuntur. Ex fructu enim arbor dignoscitur. Ignat. Ep 14. ad  
Ephesios. Non nobis sufficit, quod nomen Christianum praefaramus, si opera Christiana  
non facimus. Ambr. Serm 33. & 38. e Psal. 1. 3. 1 Pet. 4. 18. f Act. 17. 31. 2. Cor.  
5. 10. 2 Thess. 1. 7. 8. 9. g Math. 5. 20. Quia igitur ea ampliora sunt prauia, et e-  
minenter sancti spiritus gratia, consequenter etiam requiruntur maiora certamina.  
Chrysost. Hom. 16. in Mat.

stians,

ftians, shall euer finde the least admittance into the Court of Heauen, when as their Righteoulnesse comes so short of that of Scribes, and Pharisees, *(b)* who were exceeding temperate, and holy in their outward carriage: that it doeth not so much as equall the Righteoulnesse of Idolatrous, and Gracelesse Pagans, who vtterly condemned, and reiected Healthes, and sundry other sinnes, and vanities, which wee Christians now allow, and practise? Doubtlesse if there bee any truth, or certaintie in the Word, or God of truth; or in that Christian Religion which wee all professe, it is an improbable, yea, an *(s)* impossible thing; that Christians, whose wayes, whose liues, whose workes and practises, are as bad, or worse then Pagans, should be saued: If it were not so, our God, our Christ, our Religion should bee shamed, and we might all turne Pagans: yea, our God should bee vniust in sauing vs, when as hee condemnes such Infidels, and Pagans, who are lesse vitious; and more temperate, and holy in their liues, then we. O therefore, *(k)* as you would be deemed, and reputed Christians; as you would be acquitted, saued, and glorified in the day of Christ: as you would enter in at Heauen gates hereafter; or would not be reputed, or prooued worse then Infidels, and Pagans now: I adiure, I charge; yea, I beseech, intreate, and woce you all from my very Heart, and Soule, and that in the name, and bowels of our Lord Iesus Christ, as you will answer the deniall in the day of Iudgement, in the view and face of all the world: that you would now, *(l)* euen now I say whiles it is called to day, *(m)* whiles the acceptable time of Grace, and Mercie lasteth: condemne, abominate, abiure, and vtterly renounce all Healthes, and Drunkennesse,

*virtutis intima ad decorem sumunt visionis externa, et qui ante supernum iudicem, vultu conscientia infidelitate consistunt, ante humanos oculos professione sancta verbotenus palliantur. Nonnulli autem fidem medullitus tenent, sed viuere fideliter nullatenus curant. Insequuntur enim moribus, quod credulitate venerantur. Quibus diuino iudicio saepe contingit: vt per hoc quod nequiter viuunt, et illud perdant quod salubriter credunt. Greg: Magi Moral: l. 25. c. 15. l. Pla. 95. 7. 8. Heb. 3. 7, 8. & 4. 7. m. 2 Cor. 6. 2. Isay 55. 6.*

*b* Math 9. 14.  
*Luke* 18. 12.  
*i* Qui vult regnare cum Christo, non potest gaudere cum saeculo: Et qui vult inuenire iustitiam, debet declinare luxuriam.  
*Alia enim est ratio vita aeterna, alia desperatio lascivia temporalis.* Ambros.  
*Sermo 11.*  
*k* Quidam idcirco Christiani nomen vocationis signantur, quia Christi nomine sublimiter exaltantur, penes omnes iam videri fideles aspicunt, et pro eo quod hoc vocationalis ostendunt, ipsi non videri fideles erubescunt, sed esse negligunt quod dicunt gloriatur. Rem enim

which



which so many Heathen Pagans haue sentenced, and reiected to your hands. And if all this will not perswade you; let the consideration of your present condition, and the care, and credit of Religion enforce, and winne you to this worthy action: Remember I beseech you, what you are, and what you goe for: you are not onely men, or reasonable creatures, *(n) bearing the image of God ingrauen on your Soules*; but you are, (at least wise should, and would bee so accounted,) *(o) Christians*: you *(p) are the Saints*, *(q) the Sonnes, and Heires of God*: *(r) the Redeemed, the Brethren, Spouse, and best-beloued of Iesus Christ*: *(s) the Vessels, and Temples of the holy Ghost*: *(t) the Lightes, the Glory, (u) and Iudges of the World*; *(x) the Companions, nay, the charge and care of Angels*: *(y) the Citizens of the new Ierusalem*; *(z) the Vessels of holinesse*; *(a) the first borne of Heauen*; *(b) the inheritors of Glory and Euerlasting Life*: O therefore for the Glory and Honour of your God; the praise and credit of your vndefiled Religion; and the honour of that Christian profession wherein now you stand; be not, O be not so *(c) vngratefull to your God*, so iniurious to Christianitie or such desperate enemies to your owne poore soules, as to prooue worse then Pagans, in practising and approouing Healthes, which they condemned! (Alas, what will become of you; how will you answere it; how can you appeare or stand in Iudgement, or shew your faces among Christians, or Pagans, if you should doe so?) O let it bee neuer recorded of vs, to our immortall shame, and endlesse condemnation, as it is of the *Israelites*: *(d) That they did worse then the Heathen, that were round about them*: Let it neuer be published among \**Turkes*, and Infidels, who abhorre all Healthes,

n Gen. 1, 26, 27  
& 5, 1. & 9, 6.  
1 Cor. 11, 7.  
Ephes. 4, 14.  
Col. 3, 10.  
o Acts 11, 26.  
Christiani a  
Christo nomen  
acceperunt. &  
opera praeium  
est ut sicut  
sunt haeredes  
mominis, ita  
sint imitato-  
res sanctitatis:  
Bernardi Sen-  
tentiae: Col:  
996. l.  
p Rom: 1. 7.  
1 Cor. 1, 2. &  
14, 33.  
q Gal. 3, 24. &  
4, 4, 5, 6, 7.  
Rom. 8, 14, 17,  
19, 21. Phil. 2,  
15. 1 Ioh. 3, 1,  
2. Hebr. 1, 14.  
r Pl. 107, 2.  
Isay 35, 9. &  
51, 11. & 62, 12  
Reuel. 5, 9.  
Cant. 4, 8, 9, 11  
& 5, 1. s 1 Cor. 3, 16. & 6, 19 Ephes. 2, 21. r Math. 5, 14. Ephes. 5, 8. Phil. 2, 15.  
Iohn 17, 16. n 1 Cor. 6, 2, 3. x Hebr. 12, 22 & 1, 14. Psal. 34, 7. Psalm. 91, 11, 12.  
y Ephes. 2, 19. Hebr. 12, 22. z 1 Thes. 4, 4. 2 Tim. 2, 21. a Rom. 8, 29. b Ephes.  
3, 14, 14. 1 Pet 1, 3, 4. c O ingrati gratia Dei, o inimici gratia, & solo vocabulo  
Christiani! Aug: contra Iulianum: l. 4. c. 3. d 2 Chron 33, 9. Ideo plus sub religionis  
titulo Deum ludimus, quia positi in religionis peccamus. Salu. de Gub. Dei. lib. 2. p. 93.  
e Ebristi apud Turcas incarcerationunt. Philip. Lonicus Turc. Hist. 1, 2. c. 8.

and



and Drunkenesse: (if for no other cause or reason, yet at least wise, for the very honour and credit of our Christian Religion; which else will be disparaged:) that Idolatrie, Moralitie, and common Nature, should doe more in Pagans, then *Grace it selfe, can doe in Christians, (e) who owe farre more to God, and Christ, then Pagans doe.* But since these Infidels, and fore-quoted Pagans haue vtterly condemned, this Drinking, Pledging, and forcing of Healthes, euen from the very light, and principles of Nature, and Heathenish Superstition: let vs *Christians*, who haue the brightest beames of Grace, and Sunshine of the Gospel for to guide vs; bee quite abashed, yea, afraid to practise or approoue them: else these very Heathen Pagans, shall one day rise vp in Iudgement against vs, and vtterly condemne vs to our eternall shame: for fostering, vsing, iustifying, and approouing, those Heathenish, Hellish, Idolatrous, Prophane, and Sinfull Healthes, which they haue sentenced and reiected.

Hauiug thus (as I suppose) sufficiently euinced the vnlawfulness of Drinking, or Pledging Healthes, by these fore-cited arguments, and Authorities: I will now apply my selfe, to answere all those ordinary obiections, excuses, or pretences, which men make, either in defence or iustification, or in excuse, or extenuation of Drinking, or Pledging Healthes. Indeepe, a meere Naturall, or Heathen man, might iustly wonder, but a Christian, much more then they: that there should bee any (especially, such as profess themselves Christians, Scholars, or Diuines,) of such commasculated, impudent, and brazen fore-heads, as to defend, or iustifie this Heathenish, Prophane; and Ebrious practise of Drinking Healthes: since so many Fathers, Councells, Christians, and Pagans, together with the course and Law of Nature, (which secretly abhorre it) haue so often cryed it downe. But if wee consider: that (f) *Drunkenesse is selfe, together with (g) every other sinne, out of mens naturall pronenesse and loue to Enie,* haue found some Pa-

c Plus debet  
Christi discipulus  
præstare,  
quam mundi  
Philosophus.  
Hierom. Tom.  
1. Epist. 26 c. 4.  
Professio reli-  
gionis non au-  
fert debitum,  
sed augit: quia  
assumptio re-  
ligiosi nominis  
promissio est de-  
motionis: ac per  
hoc tanto plus  
quisquam debet  
operi, quanto  
plus promissa-  
rit professione:  
Salu ad Ecce-  
siam Cathol.  
l. 2. p. 362.

f Nulla in  
parte mundi  
cessat ebrietas.  
Plin. Nat. Hist.  
l. 14. c. 22.  
g Nullum vi-  
tium est sine  
sine patrocinio.  
Villa nostra  
quia amamus,  
defendimus:  
& malum  
excusare ea,  
quam excusa-  
re, Seneca Ep.  
116.

trans to protect, and Proctors for to iustifie it, in euery part and corner of the World: We neede not wonder, if Healthes, (which are the Vshers, Wayes, and Inlets to Drunkennesse, and most sinnes else,) finde Champions, Proctors, and Abbettors, to vindicate, and make good their right; at least to extenuate, and abridge their guilt, by these insuing Pleas, Pretences, or Excuses, which I am now to answer.

Obiections  
for the Iustifi-  
cation of  
healthes an-  
swered.

1. *Obiect.* Some there are which are growne to such a stupendious height of Impudency, and Blasphemous audacitie, that they feare not to produce, or rather to traduce, that place of *Psal.* 116. 13. (*I will take the Cup of Saluation, or the Cup of Health,* (as some Translators render it,) and call upon the Name of the Lord.) As an expresse and punctuall Text, to iustifie, and warrant their Drinking, and Pledging of Healthes.

1. *Ans.* But I wonder much, from whence these Learned Sophisters did borrow this new, and strange Diuinitie. Sure I am, there is neuer a Father, (and I thinke, no other Moderne Commentator,) that euer made such an Exposition of this Text. (*h*) Saint Basil, and St. Chrysostome, would haue this Cup of Saluation, to bee nothing else, but the Sacrifice of Praise, and Thankesgiving: Hierome, Augustine, Theodoret, and Prosper Aquitanicus, in their Commentaries, and Enarrations on this Psalme, doe take this Cup of Saluation, for Death, or (*i*) Martyrdome: or for the Blood of Iesus Christ, coupling it with the 15. verse, *Precious in the sight of the Lord, is the death of his Saints:* and expounding it by that of *Matth.* 20. 22, 23. chap. 26. 39. 42. *Ioh.* 18. 12. *Are ye able to Drinke of the Cup that I shall Drinke of? ye shall indeed Drinke of my Cup: The Cup which the Father hath giuen me shall I not Drinke? Father if it be possible, let this Cup passe from me:* with which Exposition, (*k*) Saint Ambrose, and (*l*) Saint Bernard, doe concur. Others take this Cup of Saluation, for the (*m*) Cup in the Sacrament of the Lords Supper, which is all one with the former: but I neuer heard of any Diuine,

*h* Scholia: in  
*Psal.* 115. &  
*Hom.* in *Psal.*  
115.

*i* So doth Sal-  
uius: l. 2. *De*  
*Gub. Dei.* p. 120  
*k* Lib. 5. in E-  
uang. Lucae.  
6. vers. 22. 23.  
*De Fide.* l. 5. c. 5  
& *Serm.* 18.  
*l* *De gratia*  
& Lib. *Arbitr.*  
*Tract.* about  
the ende.  
*m* Chrysostome  
*Hom.* in *Psal.*  
115.

or Commentator hitherto, that did ever take this *Cup of Salvation*, for a Prophane, or Heathenish Health. If this then bee the Genuine, and proper Exposition of this Scripture, which these Fathers haue giuen; let vs see what argument or conclusion, may bee drawne from it, to prooue the lawfulness of Drinking Healthes: Surely all the argument will bee but this. A man may offer vp the Sacrifice of Praise, and Thankesgiving to the Lord: a man may take the Death, and Passion of Iesus Christ, and so call vpon the Name of the Lord: a man may suffer Martyrdome for Christ, as Christ hath done for him: *he may take the Cup of Salvation*, euen the Blood of Christ, and call vpon the Name of the Lord: therefore hee may Drinke an Health: a very (n) Incongruous, and Ridiculous, if not Atheisticall, and Blasphemous argument. Indeede if Infidels and Pagans, who did \* *usually Carronse the Healthes of their Diuell-gods in their Festiualls, and Solemnities, as a part of that honour, seruice, worship, and deuotion which they owed to them; should produce this Scripture, to iustifie these their Healthes; it might yeeld them some colour for them, if their Gods were true: But for Christians to peruert and abuse this Sacred Text, of taking the Cup of Salvation, and calling vpon the Name of the Lord, to the inuocation, or commemoration of any inans (but especially of a Vitious, or Wicked persons) name in quaffing of his Health: I see not how they can be well excused from Blasphemie, and grosse Idolatrie.*

2. *Obiect.* Others there are of a more moderate temper, who object in defence of Healthes. That they serue to honour Kings, Princes, Nobles, Friends, and such whose Healthes and names they beare: therefore they are, and may be lawfull.

2. *Answer.* To this I answere first: that we are to honour none but in that way, and course which God himselfe hath limmited and prescribed: but God himselfe did neuer teach vs (no nor any of his Saints, or Children) to honour men by Drinking of their Healthes: therefore we

n *Hec enim ignorantibus veritatem, et quiduis potius excogitent, quam id sentiant quod ratio deposcit. Iact. De Ira Dei. cap. 10.*  
\* See Argument 14.

n Genes. 42.  
15, 16.

o Plutarch:  
Alexan. & de  
Adulat. & A.  
micita. Lib.  
Quint. Curtius  
Lib. 8. Sect. 5.

we are not for to honour them in this kinde, or nature. If this reason which is objected could passe as currant; the Egyptians and Ioseph, might justifie (n) *their swearing by the life of Pharaoh*: because they did it for his honour: Yea, the Parasites, and flatterers of Alexander the Great, might by this meanes justifie their (o) *adoration of him for a God*: because it made for his greater dignity, in their esteeme. Wherefore if we will honour Kings, and others, we must not doe it in quaffing off their Healthes, but in that way which God himselfe prescribes vnto vs; enen in giuing them that outward reuerence, obedience, seruice, respect, & just applause, which their places, worth, and graces doe deserue.

2.

Secondly, I answer: that God neuer appointed Drinking, for any other end, but to nourish mens bodies, or to exhilarate and refresh their spirits, by a moderate, and sober vse of all the Liquors which they drinke: to the end, that they might become more cheerefull, quicke, and forwards in his seruice. If therefore the Healthes we drinke tend to no other end, but to honour Princes, Kings, and those whose names they beare, as this objection doth pretend: they doe but \* *Peruert* the vse and end of drinking; and so by consequence, abuse Gods creatures, which is a capitall sinne. As therefore, \* *we must not doe Euill* in any kinde, *that so good may come of it*: so we must not abuse our drinking, nor Gods good creatures in our Healthes: that so some vaine, and triuiall honour, may redound to others by it.

\* *Hoc quidem est Vinum perdere, non bibere*  
Obsopde Arte  
Bibendi. lib. 2.  
\* Rom. 3. 8.

3

a See Mr Har-  
ris his Drun-  
kards Cup p. 20  
28. 29. Mr Bol-  
tons Directiōs,  
for our com-  
fortable wal-  
king with  
God. p. 201.  
accordingly.

Thirdly, I answer: that the drinking, or pledging of mens Healthes, is so farre from being an honour, benefit, or aduantage to them, as vaine and ebrious persons doe surmise; that it is the (a) *greatest indignity, dishonour, hurt, or præiudice*, that can befall them; because it makes them the Patrons, occasions, and pretences, of other mens Drunkennesse and excess: and so oft times inuolues them not onely in the guilt, but likewise in the Temporall, and Eternall punishment of their Sinnes. To expostulate,

expostulate, and argue this a little farther. Can it so much as euer enter into any Christians thought, that the Drinking, or pledging of any mans Health, should be a grace, or honour to him? Can it bee any honour to a Christian Prince, or Potentate, or any other person whatsoeuer, to be honoured with Gods dishonour? To be honoured with excessiue roundes, and drunken Healthes, wherein Gods creatures are abused, his Commandements violated, his Name disgraced, his Image defaced, and the Soules of men (his best and chiefest Creatures) euen oft times drowned, infatuated, and without his infinite Grace, and Mercy, (b) for euer Damned, through excess? Is it for the praise and honour of any Christians, (especially of such as represent the person, and place of God on earth) to be honoured with the very \* *Sacrifice and Drinke-offering of the Deuill himselfe, the Author, and Owner of these Hellish Healthes*? to see whole troupes of men (c) *lye gromeling on the ground, and reeling up and downe in euery corner, to vomit up their shame*, or falling dead Drunke vnder their Tables, like so many beastly Swine, not able for to speake, nor helpe themselues: whiles they striue to gratifie and honour them, in carrouzing off their Healthes, by (d) *rule and measure, euen beyond all rule and measure*, to Gods dishonour, and their owne Eternall ruine? Can this bee any credit, grace, or honour, to be honoured with the Drunkenesse, Excesse, yea Sinne, and shame, of others? to be honoured, and delighted with Gods great dishonour, and with the (e) *Damnation, and ruine of our dearest Friends, and Kindred?* of our Children, Seruants, Associates, Inferiours, Subjects, Equals, or Superiours, who honour and respect

b See Ioannes  
Frid. de Ritu  
Bib. ad San. l. 2  
c. 2, 3, 4.  
\* See Argu-  
ment 14.  
c Vno madidi  
ac somnolenti  
nesciunt men-  
te quid lingua  
proferat V-  
nusquisq; ster-  
tit & potat &  
dormit & de-  
micat: & si  
quando resur-  
recturum fue-  
rit, viri prali-  
atores flare  
vix possunt,  
gressu vacillat,  
Rident seruuli  
dominorum op-  
probrium, ma-  
nibus suis per-  
sunt mitem

bellatorem, imponunt equo. Itaque huc atque illuc tanquam nauigia sine gubernatore fluctuant, et tanquam vulnere icti in terrâ defluunt, &c. Ambr. de Elia & Ieiun. c. 13. See Basil. re Ebriat. & Luxu. Ser. & Puteani Comus. d Hac non obrietas est species, sed bibendi disciplina. Ambr. lb. e Fieri non potest, quin tu dum super sanitate aliorum temulentior bibis, super vita saluteq; tua pericliteris: & dum adulatoria salutem vana, mortem intercipias: Ioan: Frid: de Ritu Bib. ad San. l. i. c. 8.

f See Chry-  
 soft. Hom. 13.  
 in 1. Cor. ac-  
 cordingly.  
*Malus est, vel  
 quem malus  
 laudat, vel  
 quem bonus  
 vituperat.*  
 Plutarch. De  
 Vitio so pu-  
 dore Lib.  
*Antisthenes  
 cum a malis  
 laudaretur,  
 Misere, in-  
 quit, metuo  
 ne forte quip-  
 piam mali fe-  
 cerim.* Diog:  
 Laert lib. 6.  
 Antisthenes.  
 Quid no-  
 bis prodest si  
 illi nos lau-  
 dant, quibus  
 placere pec-  
 catum est?  
 qui non alios  
 quam sibi si-  
 miles laudant?

*Quidne obest si vituperent hi, quorum non plus vituperatio prodest, quam obest lauda-  
 tio?* Hieron. ad Oceanum. Epist. Tom. 2. p. 253.

vs most: whose soules and bodies are oft times ruined, and alwayes hazarded, by these Ebrious, Heathenish, and superfluous Healthes? Doubtlesse, if there bee any dishonour in the World that can befall men, without all question this is it, to be thus honoured with Gods dishonour, and the losse and ruine of other mens Soules, which Healthes, oft times destroy. But admit, that this were no dishonour vnto men (from the very thoughts of which, God keepe all Christians:) Yet questionlesse, there (f) cannot be a greater Blemish, nor Eclipse, vnto the Honour, Dignity, Worth, and Credit, of any Christian Prince, or Potentate: of any Christian Majestrate, Nobleman, Generall, Captaine, Prelate, Maister, Superiour, or the like, who should be patternes of temperance & sobriety vnto others: then for euery Infamous, Swinish, Riotous, Prophane, and dissolute Rorer, Ruffian, Gall-gallant, or Pot-companion; euery base and rascall Tapster, Pedler, Tinker, Cobler, Hostler, Seruing-man, Mechanick, Clowne, or Foote-boy, to thrust their Names, their Healthes, and Dignities, into their Pots, and Cans, and to toss them off in euery cup; as ordinary, prophane, and sordid things. What Christians, or Wisemen are there in the World, who stand vpon his honour, but would thinke themselves much dishonoured, yea defamed, to be thus applauded of (g) such impudent, beastly, Swinish, Base, and Drunken Sots as these? to haue their Dignities, Healthes, and Names thus banded, and tossed vp and downe in euery Cup, and Can, at euery Alebench; at euery Riotous meeting, or Conuenticle of good-fellowship? What man of place, or credit, would not much disdain, to bee made the very Complement, Ceremony, By-word, Cup-seruice, Song, or Pot-discourse of euery Infamous, and beastly Drunkard: the Ornament, Crowne, or Garland, of euery Herculean Cup,

and



and (b) *large carrouze*? What Christians would not scorne this, as the very foulest blemish, that might, or could befall them, to haue their Healthes, their Names, their place, and persons made, a common prologue, or prelude; an ordinary Baud, or Pander; a vsuall inlet, way, or passage to Drunkenesse and Excesse? a common shooe-horne, baite, or engine to force, or draw men on to drinke beyond all measure? a dayly patronage, plea, or Sanctuary, to iustifie, and beare out: or else, a frequent yet in iust Apologie, or Excuse, to extenuate, salue, or mittigate, the Intemperance, Drunkenesse, Excesse, and sinne, of Infamous, wicked, base, and Swinish men: who thinke they may lawfully and safely drinke till their Braines, their Wits, their Tongues, their Eyes, their Feete, their Sences, and all their members faile them, so long as they doe but pledge their Kings, their Queenes, their Lords, their Ladies, their Maisters, their Mistresses, their Friends, their Majestrates, their Captaines, or Commanders Healthes: as if their very persons, names, and place, were a sufficient dispensation, protection, plea, or patronage, to iustifie and beare out (at least to mittigate and excuse) their Drunkenesse, and Excesse, both against God and man? Can this be any honour, or credit vnto any, to be thus dishonoured of euery infamous, and beastly Drunkard? of euery Pot-companion, (i) *Tun*, or *Hogs-head*? to be the dayly phrase, the theame, or rhetoricke of euery ebrious, and luxurious Sot? the vsuall ceremonie, crowne, or inotto of euery bowle or cup? the subject, foote, or prologue of euery drunken round? or the occasion, cause, and patronage of Drunkenesse, and Excesse? This is the sole, and onely credit that men gaine vnto themselves, or receiue from others in hauing their Healthes carrouzed: and should not this Ale-house, frothie, ebrious, base pot-honour bee; nay, is it not, their greatest infamie, disgrace, and shame? vndoubtedly it is, if Christians or sober men may bee but Iudges. As the honour is exceeding small, yea, none at all; but

b<sup>r</sup> *Quasi aperto gurgite vinum tam non bibitur, sed infunditur: poculum non libatur, sed exinanitur.* Ambrosius, De Elia & Ieiun. l. c. 8. *Mihi non potum est sed profusum esse genus videtur, quod in ora hominum, tanquam per fistulas ac canales rina funduntur.* lb. c. 17

i *Hos homines an veres verimus existimauerim?* Ambrosius, de Elia & Ieiun. c. 17.

*k* Quid te delectant damna sine gratia?

Ambr. de Elia & Ieiun. c. 14.

*l* Si hoc commune omnibus non faciebant actum, commune omnibus faciebat assensus. Salu. de Gub. Dei l. 7. p. 263. m. 2 Ioh. 10. 11 n. 1 Sam. 15. 9 11, 19, 21, 30 24 o Hab. 2. 15. 16.

*p* Iubet agi qui non prohibet admitti. Salu. de Gub. Dei lib. 7 p. 266. Facientis culpam proculdubio habet, qui quod potest corrigere, negligit emendare. Quia latius pandit delinquentibus adiuturum qui iungit cum prauitate consensum. Gratian: Distinctio. 86. Qui cum possit malum non impedit, mali est auctor potius quam qui id facit. Thucid. Hist. lib. 1. p. 5. Qui semen prauit, is enata segetis malorum est auctor. Demosthenes Oratio de Corona. Qui non vetat peccare cum possit iubet. Seneca Troas Act. 2.

the dishonour very great, that comes to such, whose Healthes are frequent in the cups of others; so likewise is the profit and aduantage meane, and the losse and danger great, that redoundes vnto them by these Healthes. Not to mention the (*k*) *thanklesse*, and prodigall expence of men oft times, in prouiding Wine and Liquor for others, of purpose to carrouze their Healthes: which though it be but a Temporall disaduantage, in respect of charge: yet it will light heavy on their Soules at last, in regard of that prodigalitie, and excesse which did attend it, how euer they slight and disrespect it now. I will onely touch vpon that great and fearefull danger, which lights vpon the Soules of all such men, whose Healthes are frequent, either in their owne, or other mens cups. There is no man whose Health is drunke by others with his consent, his priuitie, command, or approbation, (which is the case of many:) but is (*l*) *vn doubtedly made a sharer and partaker of all the Excesse, the Sinne, and Drunkennesse*; that is occasioned in others, and of all the dishonour that redoundes to God, by meanes of drinking, or pledging of his Health: all the euill that is wrought in others by it, will be laid vpon his Soule, and score at last: For if (*m*) *he who bids but an Heretique God speed, be made a partaker of his euill deedes*: or if (*n*) *Saul, by permitting the people to saue Agag, and the best things, was deeply engaged in that crime of theirs*: or if (*o*) *he that puteth his Bottle to his neighbours mouth, or giueth him drinke to make him Drunke, be made a partaker and sharer, both of the guilt, and punishment of this his sinne*: then certainly, (*p*) *must he needes become a sharer and partaker both of the guilt, and punishment of all the Drunkennesse, and Excesse, that is occasioned in others, by drinking, or pledging of his Health: who either wilfully makes, or willingly admits his Name, his Per-*

son,

son, or his Health, to be an occasion, cause, or patronage of Drunkenesse, and Excesse in others, who drinke, or pledge his Health. Alas, how many are there, who dayly, weeke-ly, monethly, or yeerely at the least, doe drinke themselves Drunke; in Carrouzing downe the Healthes of Kings and great ones, (q) Proclaiming, and sounding out this sinne of theirs in a more peremptorie, and audacious manner, then ever Sodome did; euen with Shoutings, Trumpets, Drumes, or (r) Cornets, as if they were beasts, or madmen; that so all the World might take notice of it, and that it might crie more loude, and strongly in the eares of God, for wrath and vengeance? O the audacious, horrible, and fearefull Drunkenesse, which would cause any Christian heart to bleed and tremble; that is continually caused by these Healthes, in euery place and corner; (especially, in the Solemne, and Sacred time of Christs Natiuitie, (s) when as Luxury, Healthes, and Riot, are reputed Pietie, and good Religion with the most of men: whereas Christ Iesus came from Heauen of purpose to reclaim, and call vs from them (t) to Temperance, and Sobriety :) What great one is there, who is able to stand vnder the weight and burthen of that Excesse, that Sinne, and Drunkenesse, which is procured, and contracted on him by the carrouzing of his Health, from time to time, but chiefly in the Christmas season, when hee should most inrich, and store his Soule with Grace, and Holinesse: Doubtlesse, if hee consent vnto these Healthes, or giue any tacite conniuaunce, or tolleration to them; he is inuolued in all the sinne, that is occasioned, or wrought in any by them: and so his case is miserable, and his danger great: Wherefore let Kings, and Queenes, and great ones; and all such persons, whose Healthes are now so dense and rife among vs: consider, what a base and infamous thing it is, what a

9 Elay. 3. 9.  
Gen. 18. 21.  
Ier. 6. 14.  
r See Puteani  
Comm. pa. 599.  
600. Hac in-  
strumenta a so-  
brio conuiuiis  
sunt amandā-  
da, qua magis  
bestis quā ho-  
minibus conue-  
niunt, et in  
hominibus quā  
a ratione sunt  
alieniores. Clē.  
Alex. Pædag.  
Lib. 2 c. 4.  
s Molorum li-  
centia, pietas  
erit: occasio  
luxuria, religio  
deputabitur.  
Grande videri  
eos officium so-  
cios & thoros  
in publicū edu-  
cere, vicatim  
epulari, ciuita-  
tem taberna-  
bitū obolsa-  
cere, vino lu-  
tum coquere, ca-  
seruatiōem cur-  
sitare ad inui-  
rias, ad impu-  
dentias, ad li-  
berium illece-  
bras: honesta  
res est solenni-  
tate publica  
exigente inducere diuini tui habitum alicuius noui lupanarij. Sic sine exprimitur pub-  
licum gaudium, per publicum dedecus? Tertul. Apolog. aduersus Gent. cap. 30. 31.

Titus 2. 11. 12.

disparagement, and blemish to their Honour: to haue their Names, their Healthes, and Persons, made the very Deuills Sacrifice, and Drinke-offering; the phrase, the language, complement, and salute of euery Swinish Drunkard: the chiefe ingredient of euery Canne or Cup: the subiect and discourse of euery Drunken meeting: the occasion and meanes of Drunkenesse, and Excesse: the patronage and protection of all intemperance, and debouishnesse: the ruine, and Damnation of many a Christian Soule: And withall, let them seriously ponder in their hearts, what great dishonour these Healthes of theirs bring to God: in abusing his creatures, defacing his Image, violating his Lawes: and what infinite, and apparant danger they pull downe on their owne poore Soules, if they giue any voluntary approbation, countenance, or conniuaunce to them, in *\* interressing them, both in the guilt, and punishment of all the sinnes*, that they occasion in all such persons who haue a hand, or share in drinking them. And let this cause them in the Name, and feare of God, euen as they tender their owne honour, and reputation either with God, or Man; or the Saluation, and welfare of their Soules, which their Healthes indanger: to abandon all these Healthes for euer from their lips, and cups: to exile them from their Batteries, Sellars, Houses, Courtes, and Tables; which are oft times made the very Nurseries, Sanctuaries, Shops, and Sinks, of Healthes, of Drunkenesse, Vomit, and Excesse; but principally in the Christmas season; wherein some men thinke it a disparagement to their Beare, their Wine, and Hospitalitie, that their Guesse should returne Tem- and Sober from their Houses: accounting it *(a) their glory to send them away wounded, and Dead-drinke from their Tables*, like so many *(b) Swine, or Carcasses of men*, that

*Tibi imputa  
quicquid pate-  
ri ab eo, qui  
sine se potest  
facere nihil:*  
Bern. de Con-  
sid. l. 4. c. 4.

*Cuius pecca-  
tum quisq; se-  
quitur, necesse  
est ut eius pe-  
nam consequa-  
tur: Neque e-  
nim impar eris  
supplendo, cuius  
errori quisq;  
par est ac vi-  
tio.* Ididor. His-  
De Sum: Bono  
l. 3 c. 51.

*a Mensa sua  
gloriam putat  
si ex ea omnes  
vulnerati, ac  
sauci tanquã  
de arena exe-  
unt.* Ambr. de  
Elia & Ieiun.  
cap. 13.

*b Vocatis vt  
amicos, et e-  
mistis vt in-  
micos: Regas*

*ad inuenditatem, cogis ad mortem; inuitas ad prandium, efferre via ad sepulchrum:*  
Ambr. lib. c. 14. *Hoc in omni symposio agitur vt mentem pellant quicunq; sedent; ne  
pedes inueniant cum eundem est. Tolle & baiulari debes: aut titubantem nisi gradum  
a mensa simul referas, parum laus è aut amice videntis acceptum.* Putciani Comas.

are ready for the Graue: (a Barbarous, Gracelesse, and Vnchristian practise, (as if they tooke delight in grieuing and dishonouring God, and in Damming their owne, and others Soules; and carefully to abolish, and suppress them in euery part, and corner of the World, to the vtmost of their power; for feare they inuolue them in the sinnes of others, and so prooue the ruine of their Soules at last. And let this likewise informe, and teach all such, who thinke they honour, gratifie, grace, or profit Kings, and others, by drinking, or taking of their Healthes, imagining, that it is a breach of Aleageance, Homage, Seruice, Ductie, and Respect vnto them, for any to refuse, or neglect their Healthes: to reforme their iudgements, and practise for the future, renouncing all their Healthes: because they cannot more dishonour, nor defame them in their Names and Credits, nor (c) more preiudice, hurt, or wrong them in their Soules, then by carrouzing Healthes vnto them; in as much as they make their names, their dignities, and persons, a very Bacchus, or Deuill-good; an occasion, stallion, ground, or patronage of all Licentiousnesse, Drunkennesse, and Deboi-nesse, prostituting them as so many Baudes, or Pandars, to their owne Swinish, and excessiue lusts: and vsing them as so many Rams, and warlike Engines, to force, assaile, and batter downe the Consciencs, and Temperance, of Sober, and Religious men, (who are oft times drawne to Excesse, by the Imperious, and Commanding Healthes of great ones, against their wills, and Consciencs; to the scandall of Religion, the incouragement of Drunkards, and Gods great dishonour; whereas no other pollicy, or wile could mooue, or force them to Excesse:) and so wrap them in the guilt, and punishment, both of their owne, and others sinnes, whiles they intend their honour, good, and welfare. Alas, how can any officious Health-soker; (d) Who hath learned by his ceremonious quaffing, to make of himselfe a beast, whiles he makes a god of others:) so much as euer thinke, that God

*c Nullus tam grauem iniuriam (antiochus hominum agnoscitur irrogare, quam qui in cornu nominibus bibendo, per ebrietatem animas suas probantur occidere Aug. de Temp. Sect. 23.*

*d BB. Halles Quo vadis: Sect. 21.*

e 1 Sam. 2, 30.

f Gen. 18. 20.

21. & 10. 13.

Hosea 4. 2, 3.

11, & c.

g See Hab. 2,

15, 16. Job 20,

23. Deut. 28,

20, 21, 22,

59, 60, 61.

h See Iosh. 7.

5, 26. Ionah.

3, 3, 10. 15. 2

Sam. 24. 10.

20. 18. And

many other

examples of

this nature,

where the sins

of one man

hath drawne

Gods iudge-

ments vpon

others.

should Blesse, and Honour those whose Healthes hee drinks? yea, how can hee but conclude, that God will certainly disgrace, and curse them for his sake, since he dishonours God, and wrongs his Soule, for their sakes? God hath promised (e) *to honour none, but those who honour him*; and to blesse and prosper none, but such as loue, obey, and feare him, and turne from all their sinnes: and can God then honour, blesse, and prosper those for Drunkards sakes, the very eccho, of whose drunken and excessiue Healthes, doe dayly (f) *crie* for Wrath, and Vengeance on them in the eares of God? Alas, what euer deuoist, and gracelesse men may thinke; yet certainly, if we will weigh things with the ballance of the Sanctuary: there is not a man whose Health is frequently drunke among vs, with the intemperance, and excess of other, as most Healthes are; but may (g) *justly* feare, that God will *raine downe showers of Sicknesse, Crosses, Iudgements, and Diseases on him*, to his Temporall, and Eternall ruine, for these very Healthes of his, which doe so much dishonour and prouoke the Lord, and hurt the Soules of many others: yea, there is neuer a one that drinks his Kings, his Queenes, his Lords, his Maisters, his Friendes, his Captaines Health, or the Health of any other to his owne distemper, and excess: but hath cause to feare, that God will (h) *curse and Plague them for this sinne of his, which was occasioned, and commuted for their sakes*. Wherefore, let vs no longer deceiue our selues, with this false and vaine surmise: that our Healthes bring honour, or some good to others: you see by all these premises that it is nothing so: this then should cause all sorts of men, (especially, those of best and greatest note, whose examples draw on others to Healthes, and Drunkenesse,) to abandon, and cast off Healthes for euer, with speed and resolution.

3. *Obiect.* The third and best obiection, and pretence for the lawfulness of Drinking Healthes, is this: That the drinking of an Health, is no more then the ordinarie



narie remembrance, of, or the Drinking to an absent Friend: now it is vsuall and lawfull, to drinke to an absent friend: therefore by the selfe same reason, to drinke and Health.

3. *Ans.* To this I answere, that the Maior is false: for there is a vast and large difference, betweene the drinking of an Health, and the ordinary manner of our Drinking to some absent, or present Friend.

First, they differ in this: that men in their ordinary Drinking, remember none for the most part but their Friendes and Equalls, to whom they haue some ingagements; and that onely to put themselfes in minde of them, to administer some discourse concerning them, or to expresse their loues vnto them: but in Drinking Healthes, men commonly remember their Superiours, Friendes and Equalls, with an intent to gratifie, grace, and honour them: as if the Drinking of their Healthes, (i) *did them some reall good, or honour*: as if it did procure, or preferue their health, or honour: the former of which it commendable, but the latter not.

Secondly, they differ in this: that when as men remember their absent Friendes in Drinking, they doe it onely out of courtesie: but they drinke and pledge mens Healthes in nature of a duetie, as if they were ingaged for to doe it, and could not well omit it.

Thirdly, they vary in this: those who drinke to absent Friendes, doe seldome or neuer, make the remembrance of them a ground, or cause; but onely a consequent, or concomitant of their Drinking: they drinke not because they would remember their Friendes, but because they are thirstie; their thirst, not their Friendes, is the occasion of their Drinking: But in Drinking, or pledging Healthes; men make not their Healthes a consequent, or concomitant of their thirst, but their thirst, and Drinking a consequent, or adiunct of their Healthes: (k) *They neuer begin nor pledge these Healthes, because they are thirstie; but they onely force, and faine themselves to be thirstie,*

i *Ebrietatem sacrificium putant.* Ambr. de Elia & Ieiun. cap. 17. Ioan. Frid. de Rit. Bib ad San. l. i c. 8. 12. p. 67, 68, 104.

2.

3.

k *Sapientes bibunt, ut ne bibant: nebulones bibunt, ut bibant.* Iul. Scaligide Subtil. Exercit. 131 Sect. 4.

thirstie, because they would begin or pledge these Healthes : their thirst is not the ground, or cause of their Healthes, but their Healthes of their thirst : The remembrance therefore of Friendes is lawfull, but this Healthing is not, because it doeth euen force a voluntary, and wilfull thirst on men ; and so an excesse, or abuse of Gods good creatures, which cannot but be euill.

4

Fourthly, those who drinke to absent Friendes, or Kinred, in a commendable, or lawfull manner, as they alwayes drinke to one onely, and not to all the company ; so they put no law, nor necessitie of pledging on those to whom they drinke, (which to doe, is meerely sinfull, and vnwarrantable :) neither doe they intend to draw on others to Drunkenesse, or Excesse, or to drinke more then they doe desire ; but they alwayes leaue them at their libertie to pledge them, when, and what, and how they will themselues. But those who begin an Health, doe put a (1) kinde of Law, or necessitie of pledging ; not onely on those to whom they drinke, but likewise on all the company there present ; they doe in a manner ingage, confine, and limit them to pledge them, in the selfe-same matter, manner, forme, and time as they begin it ; measuring other mens pallates, bellies, thirst, and dispositions by their owne, and forcing them to drinke oft times against their wills and stomackes, when as they are not thirstie : yea, their end of drinking, and beginning Healthes, is purposely to draw on others to drinke more liberally, perchance then else they would ; and some times to allure, and force them euen to Drunkenesse, and Excesse it selfe : therefore, this drinking of Healthes must needs be euill, though the other be not so.

5.

Fiftly, in our ordinary Drinking to absent Friendes, there are no such Scrupulous, Vaine, or Superstitious Ceremonies, Rites, or Rules obserued, as there are in Healthes : wherein our most serious, and sacred gestures are abused : and our very Drinking, which is, or should bee naturall, is made but artificiall, or meerely complementall :

1 Basil de E-  
briet et Luxu:  
Sermo. Ambr.  
de Elia & Je-  
ron. c. 11. to 18.  
Aug. de Temp.  
Serm. 20 1, 2, 3, 2.

mentall: our Healthes therefore are, though cur ordinary Drinking to our Friendes be not, vnlawfull.

Laſtly, our (m) ordinary Drinking to abſent, or preſent Friendes, or one vnto another, (which was in uſe among Chriſtians in the Primatiue Church, who vtterly condemned Healthes,) is ſeldome, or neuer an occaſion of Drunkenneſſe, or Exceſſe, where it is lawfully uſed: it neuer breeds any Duells, Quarrells, Murthers, Stabbes, Murmurings, Raylings, Debates, or Diſcontents, or any ſuch dangerous, or bitter fruites, as the Drinking of Healthes doeth: becauſe it neuer ingageth men to pledge the parties to remember: beſides it is not ſcandalous, nor of ill report; it giues no ſcandall, nor offence to any: it confirms none in their Drunkenneſſe, or Exceſſe of Healthing: it brings no Slanders, Cenſures, nor reproaches vpon any, as Healthes for the moſt part doe: yea, it had not its riſe and pedigree from Demills, Pagans, and Idolatrie, as Health-drinking had: Wherefore though our ordinary and common (not our exceſſiue, or irregular) Drinking to abſent, or preſent Friendes, be lawfull and commendable; yet the Drinking, or Pledging of Healths, which differs to farre from it in all theſe reſpects, cannot be ſo.

6.  
m. Noſ qui ſu-  
mmi genus pa-  
ciſicum, ad vi-  
ſum, non ad  
petulantiam  
eſt conſumendi-  
am conſueuan-  
tes, ſobrii hau-  
ſtibus amicitia  
ergo bibimus,  
vt verè eſt cō-  
uenienti nomi-  
ne appellantur,  
pocula amicitia.  
Clem. A-  
lex. Pedag. lib.  
2. c. 2.

From theſe Juſtifications, or Apologies which men make in defence of Healthes, I will now deſcend to thoſe Extenuations, or Excuses that are pleaded for them, which are incident to two ſorts of men:

Thoſe who begin theſe Healthes, haue three Excuses, or euasions:

1. To ſuch as begin Healthes.

2. To ſuch as pledge them.

1. That they intend no harme, nor euill in beginning Healthes.

2. That their Healthes are very ſmall.

3. That they force none for to pledge them.

Excuses for the beginning of Healthes answered.

For

**Excuse 1.** For the first of these: That they intend no harme, nor euill in beginning Healthes. I answer first, that they can intend no good at all: for what good can men intend to God, themselues, or others in beginning Healthes? Verely, none that I can dreame of. If then they can intend no good at all: they must needs intend either nothing at all, <sup>(n)</sup> some thing that is euill: because *(n) in Morrell actions, as farre forth as they are individuated, there is no medium*: If they intend nothing at all; then as their Healthing is vnreasonable, and vnnaturall, so it must needs bee euill; because it is vaine and idle, hauing no end at all; and for euery idle action that men shall doe, they shall giue an account at the day of Iudgement, as *(o) well as for euery idle word, which they shall speake*: If they intend any thing that is euill, (as men for the most part doe, because they begin their Healthes to draw on others to Drunkenesse, Excesse, or carnall Mirth, and Iollitie,) then their intent must needs be euill: and so the excuse is false, and idle.

Secondly, I answer: that what euer they pretend to colour this their Healthing, yet their intent is euill: for as there is no necessary, lawfull, nor commendable occasion, end, or motiue to prouoke, or stirre them vp to begin an Health, and so to iustifie this their practise: so their intent and end in beginning it, must needs be euill: For this is certaine, that euery one *(p)* who sets an Health on foote, doeth intend to *ingage all others that are present*, to Pledge it in the very selfe-same Liquor, Quantitie, Ceremonie, Circumstances, and to the selfe-same persons as himselfe began it: bee they thirstie, or not thirstie; willing, or vnwilling; able, or vnable for to pledge it: this is euery mans end that begins an Health; whence hee expects, and lookes precisely that euery man should Pledge it. Now this intent *\* to draw on others to drinke in Method, Order, Course, and Ceremonie; Art, and*

measure;

n *Hookers Ecclesiasticall*  
*Policie*, l. 2. c. 8  
 See Mr Bolton  
 in his walking  
 with God. pag.  
 186, 187.  
 o *Matth. 12.* 36  
 37.  
 p See *Aug. de*  
*Tempore Serm.*  
 231, 232. *Ambr.*  
*de Elia & le-*  
*isan. c. 11. to 18*  
*Basil. De Ebri-*  
*etate & Luxu*  
*Serm. Concil.*  
*Lateran. sub*  
*Innocentio 3.*  
*c. 15. Ioan. Frid*  
*de Ritu Bib.*  
*ad Saml. 1 et 2*  
 accordingly.  
 \* *Et fitu quo-*  
*dam excelsi a-*  
*mimi robore,*  
*nihil inde tibi*  
*mali contrax-*  
*isti: quomodo*  
*non malum*  
*tibi contraxisti,*  
*qui causam*  
*mali commit-*  
*tendis alius pra-*  
*buisse?* Chry-  
 sost Hom. 18.  
 in Mat. *Qui a-*  
*lios peccare se-*  
*cervit multos secum precipitat in mortem: et*  
*neceffe est ut sis pro tantis reus, quantos*  
*secum traxerit in ruinam,* Salu de Gub: Dei: l. 4 p. 141.

Measure; bee they willing, or vnwilling; able, or vn-  
able; thirstie, or vnthirstie; must needs bee *Sinfull*:  
because it is an allurements, and prouocation to Excesse:  
therefore the intent of those who begin these Healthes,  
must needs be euill.

Lastly, I answer: that most men who are deuoted to  
these Healthes, doe purposely begin them to draw on  
others to Drunkenesse, and Excesse, or to ingurgitate;  
and quaffe downe more then else they would, or should  
doe: they vse these Healthes, but as so many (g) *bastes*,  
*occasions, or presences to allure, and prouoke their Guesse, their*  
*Friendes, their Consorts, to Excesse, if not to the very Act,*  
*and Sinne of Drunkenesse,* and to no other purpose: this  
their owne Hearts, and Consciences, can testifie vnto  
them in the sight of God: therefore their intents must  
needes bee Sinfull, what euer they pretend: and to this  
evasion will not helpe them, especially, when as they are  
to pleade with God himselfe, (as they shall bee sure to  
doe ere long,) who knowes their hearts and thoughts,  
farre better then themselves.

To the second excuse: That the Healthes which they  
begin, are very small: I answer first: That the smalnesse  
of the Cup, or Glasse, is commonly made vp with the  
strength and vigour of the Wine, or Liquor: so that  
these small Healthes, will sooner intoxicate, and inebri-  
ate men, then greater Healthes, in cheaper, or smaller  
Liquor: the lesse the Healthes are, the more strong the  
Wine: and therefore the worser. Secondly, where the  
Healthes are small or little in quantity, or measure, they  
are commonly, the (r) *more in number*: the lesse the  
Healthes, the more dense and frequent are they: so that  
the littlenesse of the Healthes, is made vp and recom-  
penced with the multitude, and number of them, (s) *(one*  
*small and little Health beginning, and alwayes drawing on*  
*another:)* so that if \* *all these little Healthes were put toge-*  
*ther, they would become exceeding great.* Thirdly, though  
the Healthes that are begun at first are small, yet they  
(u) *alwayes*

q *Sigismundus*  
*Baro de rebus*  
*Mosconitū.*  
*ioan. Fris. de*  
*Ritu Bib. ad*  
*San. lib. 1. c. 5.*  
*6, 7. Polydor:*  
*Virg. de Inuēt:*  
*Rerum: l. 3. c. 5*  
*accordingly.*  
*r Primum v-*  
*no, gemino*  
*mox calice, in-*  
*do tribus, Po-*  
*cula siccantur.*  
*Obloperus de*  
*Arte Bib l. 2.*  
*s ista quan-*  
*titum exigu-*  
*sint, in maius*  
*excedūt. Nun-*  
*quam pernici-*  
*osa seruant*  
*modum: Facili-*  
*us est, in ista*  
*illorum probi-*  
*bere, quam im-*  
*petum regere.*  
*Sen Epist. 85.*  
*\* Si enim &*  
*paruum paruo*  
*addere, &*  
*frequenter i-*  
*stuc feceris,*  
*mox quidem*  
*magnum &*  
*hoc enasceris.*  
*Hesiodi: Ope-*  
*ra & Dies. l. 1.*  
*pag. 20.*

*s. Cito ad ma-  
iora progredi-  
tur, qui parua  
non formidat.  
Hier. Tom. I.  
Epist. 14 c. I.  
A minimis in-  
cipiunt, qui in  
maxima pro-  
riunt. Bernar.  
D. Ordine vi-  
tae: Lib. Col.  
1126 Grati  
in initio cri-  
minis paruis  
poculis ute-  
bantur, ubi ve-  
ro saturati ef-  
fent, maiori-  
bus: Diog:  
Laeril. I. Ana-  
caris Scythia.  
t See Basil. de  
ebrietate Ser:  
Ambr. de Elia  
Et Iesun. c. 11.  
Aug. de Temp.  
Sermo 231.  
232. Accor-  
dingly.  
u Solent mi-  
nima paulatim  
despecta in  
malum mag-  
num trahere.  
Concil. Mati-  
conense: 2.*

*Can. 12. \* Tres solum ego calices viris prudentibus infundo: Sanitatis vnum, quem  
ebibunt primum: est amoris & voluptatis debine: Infundo somni tertium: quem ut  
hauerint nomen qui habent sapientum in ades illico suas redibunt: Non enim quar-  
tus calix noster, sed est proteritio: clamoris est quintus: furoris sextus, & pugnae ci-  
et. In paruum enim vas quando largum infunditur supplant. it ipsum sepe potorem  
merum. Ex Bululo. Pure-ni: Diatriba. pag. 40 \* Vnum exemplum luxurie multam  
mala facit. Seneca. Ep. 7. v Tamen magnum est enim malum eius, ut eo non uti, quam  
bene vri, sit melius: August. contra Iulianum. lib. 4. cap. 7.*

(s) *always draw on great ones at the last*: little Healthes, as well as little wedges, make way for great ones: this the (t) *Fathers*, and experience testifie: therefore, the little-nesse of them is no excuse. Fourthly, the Drinking and beginning of small Healthes, doth either draw on others to begin (u) *greater*, or else confirme them in the vse of greater: he that beholds a good, or great man Drinking a small, or little Health, will presently conclude, that he may drinke a great one: so that the example and president of drinking small Healthes, is as pernicious, and hurtfull, as the beginning, or Drinking of greater Healthes. Fifthly, the Healthes that most men doe begin (as experience can testifie) are oft times very great: if their first or second Healths are not so, yet *their third and last Healthes are*, which make amends, & recompence for all the rest. Sixthly, admit, that the Healthes which you begin were small and few, yet since you haue no occasion, no necessary, or lawfull cause at all, to moue you to them: since they are scandalous, offensiue, and misbe-seeming Christians, confirming others in their exces-siue Healthes; were it not farre better, and lesse offen-siue, to begin no Healthes at all, then to begin or pledge these small ones? there is, there can bee, no hurt nor inconuenience at all, in abstaining from the smallest Healthes: there may be, nay, there *is much hurt in vsing them*, both in respect of others & such as doe begin them: (y) *better therefore is it to abandon all these Healthes*, then to admit, approoue, or vse the smallest of them. Lastly, if Healthes be sinfull and vnlawfull, it matters not whe-ther the Healthes wee doe begin, be great, or small; both



of them are then odious, and damnable, in the sight of God, and will plunge the Soules of those who vse them, deepe in Hell, without redemption, vnlesse they \* *vterly shun them, and repent of them.* Wherefore the exiguitie, or smalnesse of their Healthes, is no excuse, Apologie, or Plea at all in the Court of Heauen, or at the Barre of Gods Tribunall, (to which all Healthers shall be summoned ere be long:) the least Healthes, if they are sinfull, damne mens Soules, as well as the greatest: therefore, we must auoid them both alike.

To the third excuse: That they force none for to pledge them: I answere first, that the very beginning of an Health, is a kinde of inforcement, or ingagement vnto others fir to pledge it: and most men take it to bee so; because long custome, and the prauity, and wickednesse of men, hath made it a kinde of (u) *Affront, Indignity, Discourtesie, and Wrong, both to him that beginnes the Health, to those that second it, and to the person that is remembered in it, to refuse, or passe it by, and not to pledge it:* as Saint Ambrose, Hierome, Augustine, Baro, Iohn Fredericke, and Guagninus, testifie in their fore-quoted Testimonies, and as our own experience cannot but witnesse. Secondly, though some are so Discreete, and Ciuill, as not to force men to drinke, or pledge their Healthes against their wills; yet (x) *many, nay, most that vse these Healthes will doe it.* Hence, was that comon speech among the Gracian Drunkards: (y) *Aut bibat, aut abeat: Let him drinke or else be packing:* Hence, is that Complement, or Challenge rather, among the Health-quaffers, in the (z) *Dukedome of Massonia: Aut mihi prebibe, aut mecum armis decerato: Either drinke to me, or Fight with me: Which is the cause of many Duells.* Hence, grow those many (a) *Murthers, Stabs, (b) Woundes, without cause; Quarrells, Figh-*

\* *Irrisor enim est, non pansens, qui adhuc agit quod pariter: nec videtur Deum poscere subditos, sed subannare superbis. Lauatur itaq; et mundus est, qui & praterita plangit, et flenda sterum non committit* Isidor: Hispal De Sum: Bono l. 2. c. 16.

u See Vincen-  
tius Obso-  
pans  
de Arte Biben-  
di lib. 3.

y Cic. Tusc.  
Quaest: lib. 5.

z Guagninus  
Rer Polon To.  
2. pag 68. Cro-  
merius de Polo-  
nia lib. 1. Sa-  
lomon Neuge-  
bauerius de Po-  
lonia l. 1.

a Domitius  
libertum tuum  
occidit quod  
potere quantu  
inbebat re-  
cusarat Suc-

tonius Nero cap. 5. b Prou. 23. 29. De Ebrietate ad arma consurgunt; calicibus te-  
la succedunt. Pro vino sanguis effunditur, & ipsum sanguinem vina fuerunt. Am-  
bros. de Elia & Ieiun. Lib. cap. 12. See 4 Iacobi cap 5. Puteanus Comm: p. 542. Ho-  
mer: Odysee: l. 19. p. 548. Horace Epist. l. 1. Ep 5.

tings,

*c Hic si quis  
calicē conuer-  
tat, vrgetur  
ad potum: si  
manum reuo-  
cat a vino, ori-  
eius infundit-  
ur. Ambr. De  
Elia & Ieiun.  
c. 13.  
d Data vina.  
recusa, incusi-  
et capiti pocu-  
la spreta tuo.  
Obsopide Ar-  
te Bib. l. 3. Vi-  
deas alios por-  
cula in tela  
vertentes, Scy-  
phum in faciē  
iacere conui-  
ua: alios scis-  
sit vestibus in  
vulnera aliena  
proruere. Hier-  
om. Com. l. 1.  
in Tit. 1. Tom.  
6. pag. 200. A.  
In ebrietate  
alium lance  
manū armat,  
alium scypho:  
putres iam  
vulnera propi-  
uari. Puteani.  
Comus. p. 683.  
e Regum praes-  
ces sunt impe-  
ria. Amer. Vef-  
put. Nauigatio  
3. Proxmo.*

tings, Contentions, and Debates, which wee vsually heare of, both at home and abroad; euen from this forcing of Healthes: Hence it is, that many among vs (especially, our Seruing-men, our Roring-boyes, and those of the ruder, and bairer fort) are more hote, more zealous, stout, and resolute in the defence, or maintenance of an Health, then in the cause and quarrell of their Countrey, or of the chiefest Article of their Creede: hence it is, that they are more moued, and affected, that they are more impatient; and angry with men for refusing, or crossing them in their Healthes, then for hindring them in Gods seruice, or thwarting them in their greatest good; as the (c) *pouring of Wine into the refusers mouth*, or the throwing of it into his face, or their (d) *dashing of the cup sometimes against his head*, doe sufficiently testifie: Yea, I may boldly say, that most of our common Health-drinkers, would hate men more for refusing or crossing their Healthes, then for abjuring their Faith, Religion, or their God: yea, they would rather aduenture their *blood in the Field*, vpon the refusall or quarrell of an Health, then for the mainest Article, or ground of Faith: Most Health-fokers therefore, cannot truly say, they force no Healthes, because their very practise prooues the contrary. Thirdly, though some are so ingenuous, as not to offer any open violence, to force men for to pledge their Healthes; yet they will entreate, and perswade them to it by all the Art, and Rhetoricke they can vse; and if they still refuse them, they are always apt to thinke the worser of them, to censure them secretly in their thoughts, and to beare them an inward spleene, and grudge within their hearts; if not, to slander, and reuile them with their tongues. Now these intreaties, and perswasions (especially of (e) *Kings, of Nobles, Prelates, Maiestrates, Superiours*; Friends, Kinred, or those who are the Maisters of the Feast, who perchance can doe vs good, or hurt in our estates; or of such whose loue and good esteeme we are loath to lose) are as

fo

So many enforcements, and commands: Wherefore this objection is but false. Lastly, if you intend to force none for to pledge you, why then doe you beginne these Healthes? why doe you not wholly exterminate, and banish them from your Tables, \*since they carry a kinde of force, command, or threatening with them? If then you will force none to drinke an Health against their wills, then banish and disclaime these Healthes, to which long custome, and the common vsage, haue added a kinde of compulsoe necessity, or binding law to, pledge them, especially if they are the Healthes of Kings and Great ones: else you cannot but be guilty in the sight of God, of forcing, and inuiting men to drinke against their wills.

These former pretences, of those who begin these Healthes to others, being thus cleared: I come now to answer those pretences, extenuations, or excuses; which men alledge for pledging Healthes; which are far more tollerable, then those for Drinking, or beginning Healthes: because there are some colourable pretences, or ingagements to pledge an Health, that is once begun, though there be no colour, nor ground at all, to begin an Health.

The first excuse, or pretence for pledging Healthes, is this: That it is an ordinary, and common (a) custom; for to pledge an Health; and there are few who doe refuse it: therefore, since most men, (nay, great, and learned Clergie-men) drinke, and pledge these Healthes, we may lawfully, and safely doe it, as well as they.

To this I answer; first, that Christians must liue by Precepts, not by Examples: they must not so much regard what others doe, as what themselves are enjoyned for to doe: the (b) Word of God must be their Rule, and Square; not the Liues, and Actions of other men; who (c) walke for the most part, contrary to Gods words in all things:

publicus factus est. Seneca, Epist. 123. b Psal. 119. 9. Gal. 6. 16. Ioh. 5. 39. 2 Pet. 1. 19. c Phil. 2. 18. 19. 1 Iohn 5. 19. Psal. 14. 1, 2, 3. Rom. 3. 9, 11, 12.

\* Alium salu-  
tem propinas,  
alium vitam,  
alium fortunam,  
quisq; cyathis  
satis nisi hau-  
ris, et numina,  
Et amicos lau-  
dis. Qui pro-  
pinas, exemplo  
suo cogit: nec  
populo aliena  
favere valetu-  
dini potes, nisi  
tuam merpes.  
Puteani Co-  
mus, p. 556.

Excuses for  
pledging of  
Healthes an-  
swered.

a Inter causas  
malorum no-  
strorum est,  
quod vinum  
ad exempla:  
nec ratione  
componitur,  
sed consuetu-  
dine abduc-  
mur. Quod si  
pauci facerent,  
nollems imi-  
tari: cum plu-  
res facere ce-  
perint; quasi  
honestum sit  
quia frequen-  
tius sequimur,  
Et recti apud  
nos locum te-  
net error, ubi

G

If

d *Neque enim  
si criminum  
socium inueni-  
ris a culpa li-  
beraberis: hoc  
vnum itaque  
specta ut te a  
criminibus ex-  
uas.* Chrysost.  
Hom. 26. in 1.  
Cor. 12.  
e *Non debe-  
mus attendere  
quid aliquis  
ante nos faci-  
endum putave-  
rit, sed quid  
quis ante om-  
nes est Chri-  
stus, prior fe-  
cerit. Neque  
hominis consu-  
etudinem sequi  
oportet sed  
Dei verita-  
tem* Cyprian.  
Epist. lib. 2.  
Epist. 3.  
f *Exod. 23 2.  
g Math. 7 13.  
h Peccantium  
multitudo non  
parit errori  
patrocinium*  
Hierom Epist.  
66 Ruffino.  
Tom. 2. p. 231.  
i *Duobus modis peccatum committitur, aut vi cupiditatis, aut metu timoris: dum  
vel quisque vult adipisci quod cupit, vel timet ne incurrat quod metuit.* Isidor. Hist.  
pal De Sum: Bono l. 2. c. 17.

If then, thou hast no ground, nor warrant in the Scrip-  
tures for to pledge these Healthes; but rather to abhor  
them, as the Vanities, and Customes of the World; as  
the Rites, and Ceremonies of Infidels, and Pagans, which  
become not Christians; thou (d) *art not for to pledge  
them*, though all the World besides should doe it. Se-  
condly, I answer; that *we must not alwayes looke what the  
worst, and most of men doe usually practise;* (e) *but what  
Christ himselfe by his owne example, hath taught vs for to doe:*  
Now Christ himselfe, did neuer teach vs either by Pre-  
cept, or Practise, (nor yet by any of his Prophets, Apo-  
stles, or Saints in former times) to pledge these Healthes:  
therefore, we must not pledge, nor drinke them, vnlesse,  
wee will digresse, and stray from Christ, who is our  
Guide and Patterne. Thirdly, wee must (f) *not follow a  
multitude, to doe euill:* we must not runne with the most,  
and worst, (g) *who alwayes trace the broad, and ready way  
to Hell:* but we, must alwayes obserue what the best, and  
holiest, of Gods Saints, and Children doe: imitating, and  
following them, as farre as they doe imitate, and follow  
Christ: Now, though the most, the worst, and greatest  
part of men, (h) *Whose multitude, can yeeld no patronage  
to any euill,* approue, and pledge these Healthes: yet  
the best, and holiest of Gods Saints, doe vtterly refuse,  
and quite reject them; vnlesse it bee, when as they are  
(i) *ouercome of too much pusillanimity, and slavish feare:*  
therefore, wee must imitate and follow them, though  
they are the smaller number; not the most, and worst.  
Fourthly, wee must not so much consider, nor examine  
what mens wayes, and actions, as what their judge-  
ments, and the Testimonies of their Consciences are;  
because mens Actions, doe oft times vary from their  
Consciences; Witnesse, the ordinary Practise, and Liues  
of many, who liue in grosse, and knowne sinnes, which

their

their \* Consciences, and Iudgements doe condemne. Now most of those who drinke, or pledge these Healthes (especially, such who haue any grace, or civility in them) doe secretly condemne them in their Iudgements: their Hearts, and Consciences, doe inwardly distaste them, so that they doe euen checke, condemne, and iudge themselves, when as they drinke, or pledge them: Wherefore, wee should here abandon, and disclaime the very drinking, and pledging of these healths, because the Iudgements, and Consciences of those that pledge them, *doe oft times censure, checke, and inwardly condemne them for it.* Lastly, I would demand, but this question of those who make this Plea: Whether they are perswaded in their Hearts, and Consciences, that those who drinke, and pledge these Healthes, doe well, or no? If their owne Hearts, vpon good deliberation, and aduise, shall testifie, that they doe but honestly and Christianly in it, when as not onely the Fathers, and Saints in former ages, but euen the very Pagans, did condemne them whom Christians should out-strip: they may haue then some ground and colour for to imitate them: but if their owne Hearts, and Soules, shall secretly vpon full deliberation, condemne, and taxe them for it, as I make no question but they will doe: then let them neuer practise that themselves, which their own Hearts, and Consciences condemne in others: for feare lest (i) *they condemne themselves in the things which they allow.*

\* *Enasissa putes quos dicitur confessa facti. Mens habet attentiones, et facit verbera cadit, Occidentur quantis animo torore flagellum? Inueni Satyr. 12.*

The second pretence for pledging Healthes, is this. That it is an vnciuill, vmannerly, discourteous, and injurious part, both to the Author, and Owner of the Health, not to pledge it: therefore I know not how I may well refuse it.

i Röm. 14. 22.  
Excuse 2.

To this I answer first; that if there be any discourtesie, or vmannerlinesse in refusing any Health, it lies on his part, that would allure, or force thee to it, against thy stomach, or thy conscience; not on thine who doest refuse it. It is an injurious, and discourteous part, to per-

*Nequaquam  
nos facere im-  
probos improbi-  
tas aliena de-  
bet: quia quē-  
libet hominum  
magis sibi pra-  
stare conuenit  
ut sit bonus,  
quam alteri  
ut sit malus:  
et plus id la-  
borandum est  
ut placeamus  
Deo per hone-  
statem quam  
hominibus per  
impuritatem.  
Salu. de Gub.  
Dei. lib. 7. pag.  
236.*

*I See Plutar-  
ch. de San. tuenda.  
accordingly.  
m Athenaus  
Dipnos. l. 10. c.  
11. Plutarch.  
de Ira cohiben-  
da. Dialog.  
Plutarch. de  
Sanitate tuen-  
da lib.*

*Ioan. Frid. de  
Ritu. Bib. ad  
San. l. 1. c. 10.  
l. 2. c. 6.*

*The Lord  
Bacon's Apo-  
thegmes.*

*o Chrysostom:  
Hom: 55. et 57  
ad Pop. Anti-  
och. August. de  
Temp. Ser. 231*

swade, or force another; to any vnreasonable, hurtfull, or vnlawfull thing: but it is (k) *no discourteous, nor vnkinde part, to giue the deniall, or refusall in this case:* for else a man might be forced, and drawne to the very fouleſt finnes, and greateſt inconueniences (as many oft times are) to auoide discourtesies. Now Healthes as I haue prooued, are vnreasonable, hurtfull, finfull, and vnlawfull things, which oft times gce against mens Natures, Iudgements, Hearts, and Conſciences, which doe ſecretly abhorre, and vtterly condemne them. Wherefore it is (l) *no vnciuill, vnmanly, discourteous, nor iniurious part, for to withſtand them, in a diſcreete, and modeſt manner:* as Calisthenes the Philoſopher did: (m) *Who being demanded of Alexander the great, why hee would not pledge him: returned him this anſwere: I doe not deſire O Alexander, to ſtand in neede of Aſculapius by my Drinking: or as a young Chriſtian Student did: \* Who being intreated by a certaine Prince to drinke more liberally, then he ought to doe; gaue him this anſwere: I craue pardon in this moſt gracious Prince: I differ but little from a beaſt already, and will your Grace inforce me to become a beaſt indeed?* To giue ſuch a modeſt, cleanly, and diſcreete deniall as this; or to anſwere ſo, as a graue, and worthy Statesman of our Kingdome did: (n) *That hee would pray for the Kings Health, but drinke for his owne:* is no vnciuill, barbarous, vnmanly, nor discourteous part: yea, it is a beaſtly, and vnnaturall part, not to doe it: Since (o) *Horses, Oxen, and Britiſh creatures haue ſo much reaſon and good manners in them, as to reſuſe to drinke more then they neede.* Secondly, admit, that Carnall, Ignorant, and Graceleſſe men (not gracious and holy Chriſtians who are certainly of another minde) ſhould deeme it an vnciuill, rude, discourteous, or iniurious part, to withſtand an Health, as commonly they doe: yet is it not better for thee, to bee vnmanly, (p) *discourteous, or iniurious towards men, (eſpecially ſuch men as theſe,) then vnto God himſelfe?*

*p Pietatis genus eſt, impium eſſe pro Domino. Hier. Tom. 1. Epiſt. 23.*

Certainely,



Certainely, it is no vnmanerly, humorous, precise, discourteous, nor vnseemely part, (*q*) to obey and please God, rather then men. If thou carouze, or pledge these Healthes, thou maist chance to honour, please, and gratifie men : but thou shalt be \* sure to offend, dishonour, and displease the Lord : better therefore is it, to be vnmanerly, or iniurious towards men, then towards God himseife.

Thirdly, it is farre better for thee to incurre the ignorant, rash, and iniudicious censure of others, in refusing Healthes, then to animate, or confirme them in the abuse, and practise of the Healthes, through thine ill example : thy refusall of Healthes, vpon good grounds and reasons, may be a \* meanes to worke some good on others, and to reclaime them from this Heathenish, and Sinfull practise : which will be the greatest courtesie, that thou canst doe vnto their Soules : Whereas thy ill example in pledging them, will prooue a great discourtesie, wrong, and \* damage to them, in hardning, and heartning them in this Abominable, and Sinfull Ceremonie : Wherefore it is no discourteous, vnciuill, nor iniurious part, to refuse these Healthes, as this carnall, vaine, and false objection, or delusion rather, doth pretend.

Lastly, it is no breach of Allegiance, no point of discourtesie, or disrepect to any, to refuse their Healthes : because no Law of God, of Man, or Nature, doth inioyne them. God, and Christian amity, command vs onely (*r*) to Pray for, it is the (*s*) Deuill onely, and his Ministers, that prescribe vs, for to drinke the Healthes of men : which oft times Damne their Soules. It is therefore the greatest courtesie, that wee can doe to any, to refuse their Healthes, because the pledging of them with their assent, or approbation, doeth surely hurt, if not condemne their Soules.

And here to close vp this Obiection, let me commend but two directions to you in refusing Healthes, (especially in the presence of your equals, or superiours,) which will much allay, and quite take off those imputations of

*q. A. 4. 1. 10.*  
*Nulli dubium est eos, Christo seruiri non posse, qui hominibus potius optant quam Christo placere : Contenti ergo interium summum hominibus displicere, sicutum ut Christo placeamus. Hier. ad Oceanum Epist. Tom. 9. p. 253.*  
*\* Melius homines exemplis docentur, quam in preceptis, quia in preceptis hoc in se boni habent, quod approbans quod precipiunt persequi posse. Plinius Panegyri Traiano, dictus. p. 38.*  
*\* Plinius peruenit exemplis Petrus Cumanus Satyr. Menip. 2. p. 62. r. 1 Tim. 2. 1, 2, 3.*  
*1 See Argument. 14.*

Prou. 15. 1.  
*Ergo ne dubius  
 blandus adhi-  
 beret querelas.  
 Vincuntur  
 molli pectora  
 dura prece. Ti-  
 bullus Eleg. 1.  
 3. Eleg. 1.  
 u Qui blandi-  
 endo dulce nu-  
 truit malum,  
 serò recusat  
 ferre quod su-  
 bit inqum  
 Sen. Hippol:  
 A& 1. Qui se  
 cupiditati vo-  
 lentes dedide-  
 rint oppugnan-  
 ti, voluntatem  
 resistendi vte-  
 rius non habe-  
 bunt tyrannicè  
 dominant. Et  
 hoc fit iusto  
 Des iudicio:  
 ut qui cu-  
 piditati resiste-  
 re uoluerunt  
 ingressura iam  
 resistere neque-  
 ant ingressa  
 Prosp. Aquit.  
 de Vita Con-  
 temp. l. 2. c. 15.*

inciuitie, iniury, or discourtesie, which the withstanding of these Healthes may bring vpon you.

First, bee sure to put them off with as much (1) *Modestie, Mildnesse, Ingenuitie, Courtesie, Intreatie, Plausibilitie*, and as little *Bitternesse, Harshnesse, Passion, Pride, or Surlinesse*, as all concurrent circumstances will afford: that so the manner of refusal may iustifie, and commend the act it selfe, and be so farre from giuing iust offence to any, that it may, *enue pacifie, and quiet those who presse, or vge the Healthes.*

Secondly, in the places where Healthes are likely to be multiplied, be carefull to withstand the Health that is first begun, and to giue a milde, yet peremptorie denial vnto all that follow it: else the pledging, and condescending to the first Health, will be a strong inducement, or deepe ingagement to pledge the next, and all that follow, though it bee to Drunkennesse, and Excesse it selfe: or such a clogge and tie to men, by subiecting them to the exceptions and distast of others: that they (u) *can hardly refuse the Healthes of any which ensue*, without offence: the pledging of ones mans Health being, such an engagement for to pledge anothers, (perhaps of the selfe-same qualitie with the first:) that it is hard to pledge the one without some iniury or disrespect vnto the other, (as the World accounts it,) whose Health wee doe put by vs. Hee then, that would giue content to all, let him bee sure to pledge the Healthes of none, and then none can take exception: Hee that *would not be drawne to pledge many Healthes, let him not admit of any, vpon any termes:* (x) *for*

x *Nunquā bina fide vitia māscescunt: si inuita ratione caperint, inuita perferantur. Non recipiunt animi mala temperamentum, facilius sulsuleris ea, quā reuerā: facilius est initia illarū prohibere, quā impetū regere. Deinde si das aliquid iurū moribus prauis non erunt in nostra potestate. Quare? quia extra nos sunt quibus irritantur itaq; crescent prout magnas habuerint minoresque causas, quibus cōcitantur. Si in nostra potestate non est, an sint affectū, ne illud quidem est, quanti sint; si ipsi permisi sunt incipere, cum causis suis crescent, tantūq; erunt, quanti fient. Adice nunc quod ista quantumvis exigua sint, in maius excedunt. Nunquā perniciose seruant modum. Quāvis lenta initia morborum, serpunt: Et agra corpora minima interdum mergit accessio. Illud verò cuius dementia est credere, quarum rerum extra nostrum arbitrium posita principia sunt earum nostri esse arbitris terminos? Quomodo ad id finiendum satū valeo, ad quod prohibendum parum valui? cum facilius sit excludere, quam admissa comprimere. Seneca Epist. 85.* I may apply it to this of pledging Healthes.

he that hath not abilitie, or Conscience to refuse the first, will hardly finde Wisedome, Courage, Will, or Power to withstand the second, third, or fourth Health in any company, or to giue ouer pledging Healthes whiles others cease not to begin them. Certainly, hee that wants Grace, or Courage to renounce the first, will neuer sticke at a second, third, or fourth Health, which comes with more engagements: he that cannot so farre command himselfe, as to withstand the very start and first beginning; will neuer so farre overcome himselfe, (especially, when hee is much sollicit, and pressed by Superiors, Friendes, or such who haue some swaying interest, and power ouer him,) as to diuert, or interrupt their progresse, or to put a period to them in due season. If therefore thou wouldest auoyde all circumuention by these Healthes, with which some good men, now and then are ouertaken: withstand these prelusorie, and leading Healthes with modestie, and good discretion, which are but traines, and baits to draw on others: and then thou shalt not onely quit thy selfe of that Excesse, which Healthes may draw thee too: but likewise free thy selfe from enuy, and all iust exceptions, and discourtesies that men may take against thee. Obserue, I say, but these two rules, and this obiection need not trouble thee.

The third obiection, or excuse for pledging Healthes, is this: I was commanded, forced, or intreated, by some friend, or great one, for to pledge these Healthes; and I had incurred much wrong, and violence, much hatred and (t) displeasure, had I but once withstood them: and might I not then safely pledge them?

To this, I answer first; That there is no Good, no Gracious, nor Holy man, in all the World, that dares to force thee for to pledge him: and as for wicked, and vngodly men: if thou wouldest but with Modestie, Wisedome, Courage, and Discretion, stand it out, they would not be so hardy, as to force thee for to pledge them, what words so euer they giue out; because the Image of God, and practicall power of Grace, which shines foorth in thee,

\* Excuse 3.

t Mala hino  
orinuntur om-  
nia quod non  
Denm sed ho-  
mines reueren-  
tur. Chrylost.  
Hom. 12. in  
1. Cor. 4.

Answ. 3.

being backed, and seconded by God himselfe, would  
 enen terrifie, and (u) *daunt their Hearts*. Wherefore, to  
 say that these would force thee for to pledge them, be-  
 fore thou hast put it to the triall, is but a vaine excuse,  
 yea a meere pretence, to shroud thy cowardize, or Excesse  
 in Drinking; which will not auaille thee in the day of  
 Iudgement.

2.

a *Melior erat  
 ut caro tua so-  
 bria occideret-  
 tur, quam ut  
 anima tua per  
 ebrietatem mor-  
 reretur.* De  
 Temp. Serm.  
 231, 222.  
 b *Omni neces-  
 sitate maior  
 necessitas est  
 salutis.* Ambr.  
 Serm. 62.

c Acts. 4. 19.

3.

d *Quod est*

e *id est*

f *id est*

g *id est*

h *id est*

Secondly, admit, thou were put to this extremitie,  
 that thou must Drinke excessiue against thy stomake,  
 or thy Conscience, or else, thou must die for it. I an-  
 swere with Saint *Augustine*, in the selfe same case:  
 (a) *that it were farre better for thee, that thy Temperate flesh  
 should be slaine, then that thy Soule should die of Drunken-  
 nesse: better were it for thee, (b) since the necessitie of Sal-  
 uation, is the greatest necessitie of all others: to die of the me-  
 nacing, and iniurious Sword, which can but kill the body:  
 then of this Mortall, and Soule-slaying sinne, which kills  
 both Soule, and Body too, without Repentance, and  
 that for euer.*

Thirdly, though thou hast men to menace thee for  
 refusing Healthes, yet thou hast God himselfe to stand  
 by thee, and incourage thee; If thou doe it out of Obe-  
 dience, Loue, and Conscience vnto God; hee will pro-  
 tect, and shelter thee from all the euill, that can befall  
 thee, for his sake, or turne it to thy greater good, and  
 glory: (c) *Better therefore is it for thee, to depend on  
 God, in Fearing, Pleasing, and Obeying him: then to Di-  
 strust, Offend, or Disobey him, for Feare, or Loue of  
 men. If thou incurre the displeasure, or wrath of men  
 in refusing Healthes, yet thou shalt winne the Grace,  
 the Fauour, Loue, and Praise God, which are farre  
 better.*

4.

Fourthly, if this excuse would serue the turne, then  
 a man might runne into any sinne, vnder pretence, that  
 he was forced, or perswaded to it; which would whole-  
 ly euacuate, and make void the Lawes of God, and man:  
 this therefore, wee must know; that wee must rather  
 (d) *par-*

(d) *purt with our liues*, then commit the least offence, or sinne against the Lord, for to preferue them: *esse wee are none of Christs Disciples*: Wherefore, wee cannot plead necessitie, or compulsion, in excuse of any sinne, because (e) *Christians haue but this one necessitie put upon them; not to sinne.*

Lastly, admit, that thou art perswaded to Drinke, and Pledge these Healthes, by those to whom thou hast most ingagements; and that thou doest it onely for to pleasure others, as many doe: yet this is no excuse, nor colour for thee in the sight of God; because (f) *Christians must not bee men pleasers: they must not liue to the lusts, and wills of men, but to the will of God: and canst thou then Drinke, or Pledge an Health to pleasure men without offence to God, or breach of these commands? vndoubtedly thou canst not doe it.* (g) *Eue was perswaded by the Serpent, to eate of the forbidden fruite, and Adam by Eue; yet that would not iustifie them in the Court of Heauen.* (h) *Solomon was drawne away after strange Gods, by the allurements, and perswasions of his Idolatrous, and Out-landish Wines: yet this would not excuse him to the Lord.* Perswasions, and intreaties of our dearest friendes (who oft times, doe but act the (i) *Devills part in carnall Counsell, and aduice*, when as wee vainly thinke, they act their owne,) will neuer mitigate, (k) *nor salve our sinnes*, nor yet the Pledging of these Healthes, when as wee shall come to answer for them before the Iudgement Seate of Iesus Christ, (as we shall bee sure to doe, ere long :) Wherefore, let neither threatnings, nor intreaties, hencefoorth moue thee, to Pledge, or second Healthes, because they cannot iustifie, nor excuse thee in the day of Iudgement.

The last colourable pretence, or allegation, which men produce for pledging Healthes, is this. That it is but a slight, or triuiall matter, to pledge an Health: yea, it is but a kinde of precisenesse, or Puritanicall, and factious humour to refuse it: whence those who make Conscience, and scruple of it, are commonly branded and censured.

d Luke 14. 26  
Matth. 16. 25.

c *Nulla est necessitas delinquendi, quibus una est necessitas non delinquendi.* Tertul.  
de Corona Militis cap. 11.  
f Gal. 1. 10.  
1 Cor. 7. 23.  
1 Pet. 4. 2, 3, 5.

5.

g Gen. 3. 12.  
to 17.

h 1 King. 11.  
i Math. 16. 22  
23. Gen. 3. 6.  
14. Act. 21. 12  
13.

k In this case of pledging Healthes to pleasure friendes, I may truly say: *Grandis in suis pietas, impietas in Deum est.* Hierem. Tom.  
1. Ep. 25. c. 6.

Excuse: 4.

*Answer.*

*1 Hoc parum non est parum: imo vero est fere totum: citò enim neglegum sit magnum. Parua itaq; nunquam despiciamus, ne in magna incidamus.* Chrysost. Hom. 8. in 1 Cor. 3. m Tertul. De Spectac. Lib. c. 24. Cyril. Hierusol. Catech. Mystagog. 1. Aug. de Symb. ad Catechumenos. l. 4. c. 1. Salu. de Gub. Dei. l. 6. p. 190. to 197. Cypr. de Spectac. lib. Chrysost. hom. 6. 7. 69 38. in Mat. Laſtan: de Vero cultu. cap. 20. Basil: Hexameron. Hom. 4. Clem: Alex. Orat. Exhort. ad Gentes Padag. l. 3. c. 2. 11. Arnob. aduers. Gent. l. 3, 4, 5, & 7 And 22. Fathers more.

ſured, for Puritanicall, Humorous, Preciſe, and Factionſ perſons: or men more ſcrupulous, then wiſe. Wherefore, to auoid all inconueniences of this nature: it is the wiſeſt, beſt, and ſafeſt courſe, to make no bones of pledging Healthes.

To this, I anſwere; That I haue already manifeſted this Drinking, and Pledging of Healthes, to bee Sinfull, and Vnlawfull by conuincing Reaſons, and Authorities: If any man can ſolue theſe Reaſons, or Anſwere theſe Authorities, ſo farre as to perſwade, and fully ſatiſfie his owne Heart, or Conſcience in the ſight of God: that Healthes are lawfull in themſelues, and that he may ſafely uſe them: then let him Drinke, and Pledge them at his pleaſure, I will not once reſtraine him. But if his Conſcience, Heart, and Iudgement, vpon due deliberation, and aduice, ſhall once informe him; that Healthes are Sinfull, and Vnlawfull, either in their uſe, or in themſelues: I anſwere then, that though the Drinking, or Pledging of Healthes, doeth ſeeme but (*1*) a ſmall, a ſlight, or triuiall thing, to Luxurious, Riotous, and Licentious perſons; yet it is of infinite, and weighty conſequence vnto him, becauſe it is a ſinne; and ſo drawes Eternall death, and condemnation after it. Indeed, this is the reaſon, why Heatheniſh, Prophane, Laſciuious, and Time, nay, Purſe-conſuming, Stage-playes; (condemned, and ſentenced, by ſome two and thirtie ſeueral Synodes, and Councells; by ſome two and thirtie Fathers; by ſome fourtie Chriſtian Authors, and Moderne Diuines; by ſome foure Heathen States: three Chriſtian, and ſixe Heathen Emperours; and by ſome two and twentie of the Graueſt, Beſt, and Wiſeſt, Heathen Philoſophers, Poets, and Hiſtorians; as the inuentions, and workes of Satan, as the (m) Pompes, and Vanties of this wicked World, which Chriſtians haue renounced in their Baptiſme; as the Semminaries, Miniſters, Ferrell, and Fomenters, of Sinne, and Wickedneſſe, (eſpecially, of Fornication, W'oredome, and Vnchleaneneſſe:) as the very Poyſon, and Corruption of mens Soules, and manners; and as Pernicious, and Unſufferable



*sufferable evils, in any Christian, or well-ordered Commonwealth: which should cause all such as beare the name, or face of Christians, for euer to abandon the very sight, and hearing of them; and to shunne the places where they are acted.) Why Effeminate, Monstrous, Strange, and Meretricious habits and attires: why Mixt, Lascivious, and Effeminate Dauncing: (I say not single Modest, Chast, and Sober measures, which may perchance be vsed in their seasons:) why \* Curled, Broidered, False, and Supposititious haire: why immoderate Dicing, and Carding, of purpose to winne, to gaine, or passe away the time, (as if our liues and time which \* God commandes us to redeme, were but a trifle,) not for necessary recreation onely: why the Odious, and Infernall art of Face-painting: why Idlenesse, Wantonnesse, Pride, Effeminacy, Scurrilitie, Lying, Swearing, Cursing, Vsurie, Couetousnesse, Oppression, Iniustice, Gluttonie, Riot, Drunkennesse, Healthes, and such like hainous finnes, and sinfull sports, and vanities, which God himselfe, which Fathers, Councells, Moderne Diuines, together with other Christian, and Heathen Authors haue frequently, and resolutely condemned; doe now so ruffle and swarme among vs, as if they were the chiefe and onely vertues, (n) because they doe repute them but small, or little finnes, and vanities, of which God takes no notice: or else no finnes at all. For if men did vnfaignedly beleue them to bee finnes indeed, (as they shall surely finde them, to bee such at last, how euer they admire, and adore them now :) they could not play, nor dally with them, they could not hugge, nor yet embrace them as they doe. But yet (beloued Readers) this wee must learne, and know; that as these, and all finnes else are very great; so wee are to repute them great, and (o) no sinne small; because they are committed against a Great, an Infinite, and Eternall God; and so draw a Great, an Infinite, and Eternall punishment after them. (p) Idle words, (q) Idle thoughts, (r) Vaine actions, (which most men deeme but trifells,) shall draw men into Iudgement*

\* See my Vn-  
louelinesse of  
Loue-Lockes.

\* Ephes. 5. 16.  
Coloss. 4.  
n Ideo tanta  
infelicitate se  
inebriant ho-  
mines, quia pu-  
tant ebrietatē  
aut paruum,  
aut nullum esse  
peccatum. Au-  
gust de Temp.  
Scrm. 232.  
o Nullum cul-  
pa genus quod  
ad Deum per-  
tinet leue est  
ducendum:  
quia per dispen-  
tatem insuria  
praesentia,  
crescit culpa  
facientia. Salu-  
de Gub. Dei.  
lib. 6. p. 203.  
p Mat. 12. 36. 37.  
q Eccles. 12. 14.  
A 12. 12.  
Plal. 215. 113.  
r Plal. 34. 3. 4.  
1 Sam. 17. 21.  
Eccles. 6. 12.

*s Qui modica  
 spernit paula-  
 tim decidit: si  
 enim curare  
 parua neglige-  
 mus, insensibi-  
 liter seducti,  
 audenter etiā  
 maiora perpe-  
 tramus: Esu  
 quippe potusq;  
 ad lusu[m] im-  
 pulsi, lusu[m] ad  
 idololatriam  
 traxit: quia si  
 in vanitatu[m]  
 culpa nequa-  
 quam caute  
 compescitur, ab  
 iniquitate pro-  
 pteru[m] mens in-  
 cantu[m] demora-  
 tur. Gregor.  
 Mag. Moral. l.  
 10, c. 13. Dum  
 facta quadam  
 non gravia li-  
 bere ac sine me-  
 tu committimus,  
 ad posteriora scle-  
 rera & hor-  
 rendu[m] peccan-  
 di consuetudi-  
 ne labimur.*

Isidor. Hisp. De Summ: Bono. lib. 2. cap. 29. & 33. \* See my vnloveliness of Loue-lockes. † Peinurium ipsum sermonu[m] genus putant esse, non eriminu[m]. Christi no-  
 men iam non videtur Sacramentum esse, sed sermo. Saluan. de Gubernat. Dei. lib.  
 4. pag. 132. w Luk. 16, 10, 11, 12.

ment, and without Repentance, plunge them deepe in Hell, for ever at the last: and will not Idle, Vaine, and sinfull Healthes, (and all the fore recited finnes) which haue no good, nor profit in them, much more doe it? If so, then deeme not Healthes, nor any such like pettie finnes, with which men vse to dally, to bee but toyes, or triuiall things, of which men are to make no Conscience, for feare they (s) draw you on to greater finnes, and presse your Soules to Hell at last. But admit, that this Drinking, and Pledging of Healthes, (which Councells, Fathers, Christian writers of Moderne times; nay, very Heathen Authors haue condemned) were such deminutiue, or pettie toyes, and nicities, as most repute them; yet since they are scandalous, hurtfull, and offenseiue, not hauing any commendable, lawfull, or authorized vse, it should make vs the more ready, and willing to renounce them. The lesser any sinne seemes to be, the lesser pleasure, profit, or aduantage it brings vnto vs, the more indifferency there is in it, the more forwards should we bee to relinquish, and foregoe it. Hee that will not bee at so much cost, nor losse, as to denie himselfe, in small and triuiall things for Christ: Suppose, a strange and vglie fashio[n]; a Meretricious, and Lasciuious attire; a Varnished, and Painted Face; an Effeminate, Vnnaturall, Russianly, and \* vnlovely Loue-locke: a Prophane, and godlesse Oath, (r) the Rhetoricke, and Phrase of most mens speech: a scurrilous and filthie song, or iest; a vaine, superfluous, and excessiue Health, or any such pettie finnes, and triuiall euills, which bring no good, no gaine, nor pleasure with them: how will he denie himselfe, or crosse his lusts and flesh in greater things, which haue some sensible, and seeming good or pleasure in them? (w) Certainly, hee that is vnfaithfull in the lesse, will be vnfaithfull likewise in

that

that which is the greater: (x) hee who will stand with God for very toys, and trifells, as himselfe accounts them: will stand more stiffely with him upon greater things, which haue some seeming price, some good, and value in them; his Heart will cleaue so close to these, that hee will sooner part with God, then them. Wherefore, if Healthes, (or any of the fore-named particulars,) be but vaine and Nugatoriē trifells in their best acceptiō: if they are such vanities, and nicities, wherein wee may denie our selues, without any losse or danger: let vs not so much vnder-value the Loue, and Fauour of our Gracious God, or the Blood and Passion of our blessed Sauour Iesus Christ, (who died to Redeeme vs, as well from (y) our vaine and scandalous, as from our sinfull, and wicked conuersation,) as not to part with Healthes, and trifells for their sakes, who haue parted with so much for vs: for feare wee procure farre worse then Iudas, who (z) would not betray, nor sell Christ Iesus, under thirtie pieces of silver, which were more of value, then thirtie thousand Healthes can be to vs, or others.

Fourthly, admit the most, nay, more then can be granted: that Healthes are things indifferent; yet questionlesse, (a) they are not usefull, nor expedient, especially, vnto Christians; who haue vowed Temperance, and Sobrietie vnto God. What haue Temperate, Sober, Graue, or Holy men to doe, with the Ceremonies of Deboist, Licentious, Riotous, and Drunken persons? with the inuentions, and practises, of Ebrious, and Luxurious Infidels, (b) who walke in Renellings, Banquetings, and excessse of Wine? Is it expedient, for Godly, and Religious Christians: or is it for the Honour, Grace, and credit of Religion, that the Professours of it should imitate, take vp, or practise the Heathenish, Hellish, or Complementall Healthes, and Ceremonies of such men as these; to the staine, and scandall of the Gospel, or the encouragement, president, and confirmation of Licentious Drunkards? If so, what difference, and distinction

x Cum grandi dolore amittuntur, qua cum magno amore habentur. Minus autem carente dolemus, qua minus possulendo diligimus. Iliod. Hispal. De Sum-Bono. l. 3.c.63.

y 1 Pet. 1. 18.  
1 Cor. 10. 35.

z Mat. 26. 14.  
35, & 27. 34.

4

a 1 Cor. 6. 12.  
Sec Ambrose, Hierome, Chrysostome, Theodorēt, Theophylact, and Primus on this place.  
Ioan Frid. de Rit. Bib. ad San. l. 1. c. 14.  
b 1 Pet. 4. 3, 4

is

c *Tunc vera est dei gratia, si hoc Rebus exhibeat, quid verbum sonat.* Aug. contra Iulianum. l. 4. c. 7. *Non in lingua, sed in corde Christianitas est: nec interest quali vire sermone: res enim non verba quaruntur.* Lactantius de Falsa Sap. l. 3. c. 13. *Esse Christianum grande est, non videri.* Hierom. Tom. 1. Epist. 13. cap. 3. d *Temperantia Christiana satis non est esse, verum & videri.* Tertul. de Cultu: Fæm lib. c. 9. e *Phil. 2. 15. Math. 5. 16. f Rom. 12. 2. Col. 2. 20. 1 Pet. 4. 23. g Phil. 3. 19.* h *Spiritus in homo quis omnia diiudicat, ut ipse a nemine diiudicetur; omne opus suum trina quadam consideratione prænisi: primum quidem, an liceat; deinde, an debeat; postremo, an expediat: &c.* Bernard, de Consid. l. 3. cap. 4.

is there then, betweene Christianity, and Paganisme? betweene Grace, and Wickednesse? betweene a Christian, and an Infidell? betweene a Holy, Temperate, and abstemious Childe of God, (c) *whose Temperance, and Sobriety, consist in deedes, and practise, not in words, and shewes alone:*) and a Deboist and Ebrious sonne of Belial? Certainly, if it bee expedient, (and what man can or dares denie it?) that there should be some (d) *apparent discrepancy, and manifest difference,* betweene the wayes and liues of Christians, and Pagans; betweene the actions of Godly and Sober men, and Swinish Druukards: betweene the Sonnes of God, the Spoules of Christ, the Temples of the Holy Ghost, the Heires of Heauen, the Vessels of Godlinesse, the Inheritors of Glory, and the Children of Beliall, the Members of Satan, the Synagogues of the Deuill, the first-borne of Hell, the vessels of vncleanenesse, and heires of damnation: betweene Professours of Religion (who should (e) *shine as Glorious, and Resplendent lights, and Lampes of Holinesse in the midst of this our Riotous, Deboist, Perverse, and Crooked generation:* not (f) *any wayes conforming, nor fashioning themselves vnto the Lusts, the Wayes, the Fashions, Rites, and Ceremonies of Pagans, or Vngodly wretches*) and open, or notorious wicked men, who (g) *make their bellies, and their lusts their God.* If it be expedient (as questionlesse it is) that the Liues, the Wayes, and Workes of Holy men; should vary from the Workes, the Wayes, and Liues of Gracelesse persons, and the sonnes of Satan: then doubtlesse, how euer some may deeme these Healthes, indifferent in themselves: yet none can judge them so to Christians, because they are \* *inexpedient,* and vtterly vsuitable to their Temperate, Holy, Sober, Exemplary, and inoffensue Liues. Wherefore the very inexpediency of these Healthes, (admitting them to be but things indiffe-

rent

rent in themselves, which I can hardly grant: should cause all good and Gracious Christians: (b) Who are to moderate, and curbe themselves in the use of lawfull things, and things of smallest weight, that so they may more easily avoyde unlawfull things, and greater evils, upon all occasions; ) for ever to abominate, and quite abandon them in their practise, because they are inexpedient: and for feare of giuing encouragement vnto cuill, and scandall vnto godly men.

Fifthly, where as it is surmized, and frequently objected: that this refusall, and dislike of Healthes, doth fauour of nothing else but of a Puritanicall, Singular, Factious, Indiscrete, or ouer-scrupulous and precise Spirit; which is now the receiued opinion, and iudgement of the World. I answer, that it cannot be so, vnlesse wee will taxe and censure those Fathers, Councels, Diuines, Historians, Emperours, States, and Heathen Authors, together with the very Spirit and Word of God, (whose Testimonies, and Verdicts, I haue here produced against Healthes,) for Puritanes, and Prescitiuans: or for ouer-precise, Singular, Factious, and Contradictory Spirits; which the most Peremptory, and Audacious Drunkard, or the Debonest Rorer, dares not to touch. Indeepe the World is now growne to such a Prodigious, Impudent, excessive, and stupendious straine of Wickednesse, and Prophanenesse: that it feares not to (i) Reproach, Condemne, and Censure, all Grace, and Holinesse; all Temperance, and Sobriety, (nay Morrall Grauity, Stayednesse, Ciuility, and Modesty: ) vnder the Approbrious, and Ignominious, tearmes of Puritanisme, Precisenesse, or Stoicall, and Factious singularity. Hee that (k) will not runne into the same excessse of sinne, and ryot, that others doe: hee that will not be a Bawd, or Pander, to his owne, or other mens sinnes, and lusts: hee that will not turne an incarnate Deuill, or a very Hydra, or Monster of Impiety, and Prophanenesse; he that shall but offer to (l) oppose

*vitam suam mortiferis voluptatibus dedunt, Laet. de Vera Sapientia, cap. c. 26.*  
himselfe

*h Facilius illicita timebit, qui licita reuerbitur. Terde Cult. Fæm: lib. c. 7. Non cito ad maiora progreditur, qui etiam parua formidat. Hier. Tom. E. pift. 14. c. 1.*

5.

*i Malorum solatium est bonos carpere, dum peccantium multitudinem putat culpamini peccatorum. Hier. Tom. 1. Epist. 10. cap. 4. k 1 Pet. 4. 4. l Iohn. 7. 7. Ifai. 29. 2. Amos 5. 10. Wisd. 2. 10, 10 17. Omnia tollere ac perpeti necesse est eos qui veritatem sequuntur, quoniam veritas acerbata est ac iniusta omnibus qui virtutis expertes*  
cap. c. 26.

m Falsi iusti  
 veri iusti  
 semper inui-  
 dent, quia mo-  
 lesti ferunt il-  
 lorum sinceri-  
 tate suam de-  
 tegi simulati-  
 onem: agunt  
 igitur omnia  
 ut subruant  
 gressus bonorum,  
 et imitatores  
 sui faciant,  
 quos ad con-  
 demnationem  
 suam ducunt  
 esse meliores.  
 Quodcum ob-  
 tinere non pos-  
 sunt, approbri-  
 u & crimina-  
 tionibus impe-  
 tunt innocentium vitam,  
 construunt  
 super dorsum  
 eorum conge-  
 riem falsitatis.  
 Prosp. Aquit.  
 Expofit. in Ps.  
 128. & 139.  
 n Inuidientie  
 illius Diabo-  
 li qua inui-  
 dent bonis ma-  
 li nulla alia  
 causa est, nisi  
 quia illi boni  
 sunt illi mali.  
 August de Ci-  
 uit. Dei. lib. 1. cap. 5

himselfe against the crying finnes, and common vices of the Times: against the Drunkenesse, Riot; Pride, Vanity, Idleneffe, Lasciuiousnesse; sinnefull Fashions, Customes; Scurrility, Ribaldry, Swearing, Blasphemie, Prophane-  
 nesse, Wickednesse, or Licentiousnesse, of the World, which affront, and braue God to his face, and bid defe-  
 nce to his Majestie: Hee that shall but Write, or Speake  
 against these finnes, or any other: (m) nay, hee that liues not  
 in them, and feares for to commit them, out of Loue, or  
 Conscience towards God,) is forthwith branded for a Pu-  
 ritan, or Nouellizing, Factionis, Singular, Proud, Censo-  
 rious, Discontented, or ouer-zealous Spirit, and I know  
 not what besides, though hee hath God himselfe, and all  
 Antiquity: though hee hath Apostles, Prophets, Coun-  
 cels, Fathers, nay, Infidels, Pagans, and the whole Church  
 of God, from age to age, to backe, to second, iustifie,  
 and acquit him, against this false, and scandalous imputa-  
 tion. This euery mans experiencé, and Conscience, can-  
 not but testifie, as an irrefragable, and vndoubted truth.  
 Wherefore, bee not ouer-rash, nor too precipitate, to  
 prejudicate, or censure others for Puritans, Presbitians,  
 Humourists, or the like; for disapproouing Healthes, or  
 opposing the vanities, Fashions, Sinnes; and Customes  
 of the Times, as the manner of most men is; since they  
 haue God himselfe, and all antiquity, to iustifie, second,  
 and assoile them. But learne to see the Devils Art and  
 pollicy, and the (n) inueterate spleene, and malice of the  
 World, against all Holy men: who labour to suppress,  
 and quite abolish all Temperance, Holinesse, Sobriety,  
 and the very practicall power of Grace, by prejudica-  
 ting, censuring, and reuiling them, vnder the names of  
 Puritanisme, Singularity, or Precisenesse, in a censori-  
 ous, peremptory, rash, and vnaduised manner, without  
 any due examination of the things themselues. The rea-  
 son why most men iudge so hard of the Graces, Wayes,  
 and persons of Gods Saints, as to scandalize, and censure

uit. Dei. lib. 1. cap. 5 Gen. 3. 15. Gal 4. 29. Mat. 5. 12, 13. 1 John 3. 12, 13.

them,



them, or to bring an hard, and ill report vpon them: is because (o) they preiudicate, foreshall, and doome them to bee euill, before they examine, try, or prooue them to bee such. If men would (p) first examine, search, and know, and then passe sentence: if they would not iudge vpon (r) reports, and heare-sayes; vpon bare coniectures, iealousies, or surmises; or vpon the common, and receiued voyce, and same of ignorant, malignant, rash, or prepossessed Carnallists; (who reuile, and hate all such, whose Graces blemish, censure, and condemne their gracelesse, sensuall, and vnchristian liues and courtes:) but vpon their owne experience, and iudiciall knowledge, as all impartiall, wise, and vpright Christians ought to iudge: If they (r) would heare indifferently on both sides, and weigh the Apologies, Pleees, and Iustifications of Gracious, Temperate, and Holy men: as well as the accusations, censures, and reproaches, of Worldly, Carnall, Godlesse persons; as Charity, and (t) Iustice binde them for to doe: I doubt not, but they would then recant, and quite repeale their censures, yea alter, and transforme their iudgements, not onely of the Saints themselues; (whom now they (t) doome for Puritans, Hypocrites; or humorous, proud, censorious, base, and odious persons:) but likewise of these Healthes, and all those other fore-mentioned vanities, fashions, sinnes, and ceremonies, of the World: which God himselfe, and all his Saints; together with Fathers, Councels, Mo-

o *Studet damnare tanquam nocentes, quos virique sciunt, innocentes: itaque constare de ipsa innocentia nolunt: quasi vero maior iniquitas sit probatum innocentiam damnasse quam inaudientiam. Lactan. de Iustit. l. 5. c. 1. Sic occupant animos et obstruunt pectora ut ante nos incipiant homines odisse, quam nosse, ne cognitos aut imitari possint, aut damnare non possint.* Minut. Faelix Otauius p. 96 Cypr. de Idolol. vanie. Tract. Nalut auare quod

*audium damnare non possunt. Malunt nescire quia iam oderunt: quod nesciunt praiudicant id esse, quod si sciant, damnare non poterant.* Tertul. Apol. aduers. Gent. c. 1. p. *Si iudicas cognosce.* Seneca Medea. Aët. 2. *Non potes dementia dicere qui reminiscitur ignorare.* Tertul. Apol. adu. Gent. c. 1. q. *Qui auritos tantum testes accipit, vane non sane accipit.* Philo. Iudeus de Iudice lib. Plum. valet oculum in testu vnus quam auris decem. *Qui audiunt, audita dicunt: qui vident, plane sciunt.* Plaut. Truculentus p. 703. Apuleius Floridorum lib. 1. *Iussu est oculum de manifestu praiudicare, quam manifesta de occultu pradamnare.* Tertul. Apol. c. 2. r. *Qui statuit aliquid parte inaudita altera, licet recte statuerit haud agnus est iudex.* Seneca Medea. Aët. 2. s. Deut. 19. 17, 18. Iohn 7. 50. Aët. 25. 18. t. *Nos quia serica veste non vimur, monachi vocamur: quia ebris non sumus, nec chachismo ora dissolui sumus continentes vocamur. Et tristes: si tunica non candueris, statim illud est trisio, imposter, Et Gracue est.* Hierom. Tom. 1. Epist. 23.

H

derne

u *Estimemus  
singula, fama  
remota: &  
quaramus  
quid sit, non  
quid vocentur.*  
Seneca. Epist.  
95. *Adhibe di-  
ligentiam tu-  
am, & intue-  
re quid sint res  
nostra, non  
quid vocentur.*  
Id. Epist. 110.

x *Non sit tibi  
amicus qui te  
vult Deo face-  
re inimicum:  
qui et tuus &  
suus est inimi-  
cus.* Aug. de  
Temp. Ser. 23  
Sec. Athenaus  
Dipno. l. 1.  
cap. 1.  
y *Melius est  
habere malo-  
rum odium,  
quam confor-  
tium.* Bernard.  
de Ordine vi-  
tæ, Sermon 60.

derne Diuines, and Christian Writers, yea Heathen Au-  
thors, and the Church of God from age to age, con-  
demne, and censure. Wherefore in this case of Healthes,  
(or other cases of this nature,) let not preiudice, wilful-  
nesse, or (u) *the erroneous reports, and groundlesse censures  
of the World,* direct, or sway your iudgements, as vially  
they doe: but *consider* first, what Reasons, Arguments,  
and Authorities, are here produced, to conuince them  
to be euill, at least, to be inexpedient, or misbecoming  
Christians: Consider how little may, or can bee said, to  
iustifie, or approue them, at least vnto your Conscien-  
ces, in the sight of God: and pause vpon it but a whiles,  
with sincere, and vpriight hearts, desirous to bee instru-  
cted in the truth: and then I doubt not, but you will  
readily confesse: that this censure, and condemnation,  
which is, and hath beene passed vpon Healthes, pro-  
ceedes not from any Puritanicall, factious, singular, con-  
tradictory, melancholy, rash, or ouer-precise Spirit: but  
from a sincere and Gracious Heart; a deliberate, and  
well-aduised iudgement; a rectified, and well informed  
Conscience, grounded vpon good and solid reasons, and  
vnanswerable Authorities, both of God and man: so that  
you will henceforth disrelish them in your iudgements,  
and quite abandon them in your practise.

Lastly, to this; that you should incurre the displea-  
sures of your friends and others, by your refusing, and  
withstanding Healthes, which you are loath to doe. I  
answere; *That he is not (x) worthy so much as of the name of  
a friend,* much lesse of a Christian, who will sell his  
friendship, for the refusall, or crossing of an Health,  
*which would make both thee, and him, an enemy vnto God,*  
and so become an enemy, both to himselfe and thee: Who  
would (y) *respect or care for such a person,* who prefers  
his Healthes, before the Love, the Conscience, the Sal-  
uation of his friend, or the dishonour, and displeasure of  
his God? esteeme not therefore of the losse of such mens  
fauour and respect, who value thee at so low a rate, as to  
preferre

preferre their Cups, and Healthes before thee. But say thou art loath to lose the loue, and fauour of such men as these: how knowest thou, that thou shalt procure their hatred or displeasure, by crossing and refusing these their Healthes? If thou dost it in a Discreete, a Modest, Graue, and Christian manner, backing thy refusal with sufficient, satisfactory, and pregnant reasons, as thou oughtest; thou mayest for ought thou knowest, so farre preuaile with such as wooe and presse thee for to pledge these Healthes, as to conuince their Consciences, that Healthes are euill: and so reclaime them from them: so that thou (z) shalt gaine more loue, and true respect from these at last, by such a discreete refusal; then if thou haddest yeelded, and conserued to them. But admit the worst that may bee: that thou shouldest incurre the censures, reproaches, or displeasure of thy best and dearest carnall friends: yet know this for thy comfort and encouragement: that it is farre better for thee to vndergoe their wrath and causelesse censures, (a) which Christians must contemne: yea, to lose their loue, respect, or friendship; then to sell the Grace and fauour of God himselfe, thy best, thy chiefe, and onely friend; or to incurre his heauie censure, and displeasure which lasts for all Eternity. (b) If one man sinne against another, the Iudge shall iudge him: but if a man sinne against the Lord, who shall intreate for him? If thou proceedest on to drinke and pledge these Healthes, thou shalt certainly sinne against the Lord: thou shalt incurre his wrath and anger, and strip thy selfe starke naked of his loue and fauour. (c) which are better, and sweeter, to euery Gracious, and Holy Soule, then Life it selfe: yea, (d) if thou sinne wilfully, after the knowledge of this blessed Trueth, and wilt not bee reclaimed from these Healthes, though thy Conscience seeme, or doome them to be euill: there remains then no more Sacrifice, nor Oblation for sinne, for thee: but a certaine fearefull expectation of Iudgement, and fierie indignation to denounce thee: which will farre exceede all carnall inconueniences,

z. Prou. 28. 23.  
& 24. 25. &c  
25. 12.

a Prima virtus est hominis  
Christiani com-  
rehendere homi-  
num iudicia.  
Et semper ad  
postoli recorda-  
ri, dicentis: se-  
homini non ad-  
huc placerem  
Christi seruam  
non essem. Hie-  
rom: Tom. 1.  
Epist. 26. c. 2.  
b a Salm. 23.  
c Psal. 69. 3.  
d Heb. 10. 26.  
27. Nulla est  
delicti venia;  
quando sit pro-  
cedit miseriam  
cordis: ut eam  
sequantur pec-  
cata. Ifidor.  
Hisp. de Sum.  
Bono. l. 3. c. 4.

a Perniciosus  
de republica  
merentur vi-  
siosi rectore,  
quod non solum  
vitiis concipi-  
unt ipsi, sed et  
insundunt in  
civitatem: ne-  
que solum ab-  
sunt quod illi  
ipsi corrumpuntur, sed et  
iam quod cor-  
rumpunt: plus-  
que exemplo,  
quam peccato  
nocent. Cicero  
de Legibus, l. 3  
Duplisciter ve-  
rus est qui a-  
perse delin-  
quit, quia et  
agit, et docet.  
Ibid. Hist. de  
Sum. Bono. l. 2.  
cap. 20.  
b Vermis pani-  
tens dolet de  
præteritis, la-  
borat de futu-  
ri cavendis:  
vera siquidem  
penitentia est,  
sic plangere  
commissa ut  
non committan-  
tur plangen-  
do: quoniam iuvani est penitentia, quam sequens coinquinat culpa. Bern. Medit. c. 4.  
c Psal. 16. 4. 1 Cor. 10. 21. d Qui Christianum se esse dicit, Gentium arma deponet.  
Hierom. Tom. 2. Epist. 61. cap. 21.

losses, crosses, or disgraces, which the abandoning, or refusall of these Healthes can bring vpon thee. Let this then now at last perswade and moove thee, for eu. r to refuse, renounce, and vtterly disclaime the very Drinking, or pledging of all Healthes, what euer carnall mo- tiues solícite, or enforce thee to them.

You haue now (good Christian Readers) as I hope, received a full, a satisfactory, and sufficient prooffe, of the vnlawfulnessse of Drinking, Pledging, or beginning Healthes: together with a large, and punctuall answer, to all obiections, euasions, pretences, or excuses which men make, to iustifie, moderate, or any way else excuse them. There is nothing now remaining; but that those who haue offended, and dishonoured God, or scandalized Religion, by these Heathenish, & Infernall Healthes, and Roundes in former times: (especially those *Ministers, Magistrates, and men of place, (a) whose ill example hath leauened, animated, and infected others: and prooued more permissions and hurtfull, then their sinne it selfe:*) should presently flie to God by seruēt Prayers, and sound Contrition, and Repentance; to obtaine Remission of their fore-past Healthes; and Courage, Grace, and Christian resolution, (b) to abandon, and renounce all Healthes for future times, both in their iudgements, and their Practise: exiling them for euer, from their Houses, Tables, Butteries, Sellers, Cups, and Lips; as the very (c) *drinke-offering, and Cup of Denil:*, which Christians cannot drinke: and as the bane, the sicknesse, death, and poyson of their soules. Now what shall I say more to dissuade, deterre, and weane you from these Healthes, then what I haue already recorded of them? They are but Idle, Carnall, Worldly, Heathenish, Idolatrous, and Hellish Ceremonies, inuented, and prosecuted by the very Deuill himselfe: at least by Infidels, and the debottrest (d) *Pagans,*

in honour of their Deuil-gods : and to \* draw on Drunken-  
nesse, and all Excesse : they are the immediate vsers, har-  
bengers, preparatiues, or flood-gates : the very Baudes,  
and Panders, to Drunkennesse, Vomit, and all Intempe-  
rance whatsoeuer : they are the (e) occasions of many Du-  
ells, Quarrells, Murthers, Stabs, Heart-burnings, Reproaches,  
Grudges, Contentions, and Discontents : they peruert the  
true and proper end, and vse of Drinking, and so abuse  
Gods creatures : they take away all Christian liberty  
from men, in the vse of Liquors, Drinkes, and Wines ;  
and put a kinde of force, and necessity, vpon men, in the  
vse of Gods good creatures, against all reason, and Reli-  
gion : they violate the rules of Charity, and Iustice, in an  
apparant manner, and oft times cause men to force, con-  
demne, reproach, disdain, and censure others, who are  
farre better then themselues, without a cause : they are  
such things, as neither good, nor bad men, can safely vse  
without offence, or hurt, and scandall to themselues, and  
others : they are such vaine, and Heathenish Ceremo-  
nies, as misbeceme all Christians, and Religious per-  
sons : but especially, all (f) Clergie men ; though many of  
that sacred ranke and order, (g) I name not any in parti-  
cular, are too to much deuoted and addicted to them ; to  
the ill example of the Laity, and the disgrace, and scan-  
dall of Religion : they are infamous, scandalous, and of  
ill report ; not onely with the Church, and Holiest Saints  
of God ; but euen among the Grauer, Ciuiler, and more  
Temperate sort of carnall men ; yea, among the very Pa-  
gans, and Infidels themselues : they bring no glory at all  
to God, nor honour, \* profit, pleasure, nor aduantage vnto  
men : they serue for the most part, to honour and applaud  
the Deuill himselve, or gracelesse, vile and wicked per-  
sons, who are oft times Deified, and odored by them :

*Cum ego hoc non de omnibus, sed de his qui tales sunt predicauerim, nullum irasci com-  
mino debet qui nequaquam se talem esse cognoscit: ne hoc ipso quod irascitur, de eam ip-  
sorum esse videatur. alu. de Gub. Dei. l. 4. p. 107. 108. \* Quicquid quod non quoquo  
modo ad suam ipsam salutem pertineat, respuendum. Bernard. De Consid. l. 2. c. 3.*

\* *Admirabilis  
lum valere vi-  
deo, nisi ut vel  
amplius biba-  
tur, vel dele-  
tibilis. Ber-  
nard. de Gul:  
Abbatem A-  
polog. Col.  
989. D.  
e Sec 4. Jacobi  
c. 15.  
Prou. 23. 29.*

f *Plerique Sa-  
cerdotes ac cla-  
rici male vi-  
uentes, forma  
ceteris in ma-  
lum existunt,  
qui in bonis es-  
se exemplum  
debuissent. Il-  
dor Hisp. de  
Sum. bono. l. 3.  
cap. 38.*

g *Quando sine  
nomine contra  
vitia scribi-  
tur ; qui iras-  
citur, accusa-  
tor sui est. Hier-  
om. adu. Ruf-  
in. Apolog. c. 3.*

H 3

they

\* *Bibamus pro  
filsorum san-  
tate.* Ep. Amb.  
de Elia & Ie-  
iun. cap. 17.  
\* *Quid nobis  
cum operibus  
Diaboli? Quid  
mihi et tibi est  
Belial? Ego  
Christi seruus  
sum, illius re-  
demtus san-  
guine, illi me  
totum manci-  
pauit. Quid mi-  
hi & tibi est?  
Tanto magis  
nos oportet  
seperare a Di-  
abolo, quanto  
ille se discernit  
a Christo.* Am-  
brof. De Elia  
& Ieiun. c. 20.  
c *Nemo contra  
Prophetas, ne-  
mo contra E-  
uangelia fa-  
cit, sine peri-  
culo.* Concil.  
Aquisgranēse.  
Can. 61.  
d *In Christiano  
populo vnus  
facinus, pestis  
est multorum.*  
Salu. de Gub.  
Dei. l. 7. p. 264.

they abuse, peruert, and much prophane, those Sacred and religious gestures, wherewith wee are to worship God, and honour men: they derogate, and detract from Prayer, and attribute that Diuine and Heauenly efficacy, and blessing, vnto Drinking, that is due to it: Whence some men, (to their shame and condemnation be it spoken,) are Healthing, and Carrouzing for their \* *Childrens birth* and happinesse, when as they should bee Praying for them: Baptizing them in Sacke, and Claret, in which the Deuill-spirit *Bacchus* breathes: before they bring them to that Sacred Font, and Holy-Water, in which the Holy Ghost himselfe, doth worke and moue: and so \* *denoting them vnto the Deuill himselfe, and to his Hellish, and Infernall Ceremonies, which Christians should abominate:* before they consecrate or initiate them vnto Christ, or to his holy and Sacred Misteries: as if the Deuill were the better Lord and Maister of the two: (a most Prophane, Infernall, Atheisticall, and Vnchristian practise, the very thought of which, should cause all Christians for to tremble.) They are things which the Fathers, and Saints of God in former ages: which Diuines, and Christian Authors, both Papiests, and Protestants: which Councils, and Emperiall constitutions; which Infidels, and Pagans haue expressly: (c) *and the very Word of God, (which none can safely violate)* hath impliedly, and frequently condemned, as sinfull, and abominable: yea, they are such dangerous, spreading, and pernicious euils, as will prooue the fatall sicknesse, and disease, not onely of the Soules of such as drinke and pledge them; but likewise (d) *of those persons whose names and Healthes they beare; and of those States, and Kingdomes in which they doe abound;* if they consent vnto them, not labouring for to cleanse them out, by reformation, and Repentance. O then be willing now at last, on all these grounds and reasons, for euer to renounce, and quite disclaime them, without any more delayes. And if all this will not perswade you to abandon them: consider then, what a solemne



lemne vow, and covenant you haue made to God in Baptisme: which bindes you to renounce them. For haue you not vowed, and protested vnto God himselfe, in the sight and hearing of many witnesses, (who will beare testimonie of your periurie, if you still proceede:) (e) *To forsake the Deuill, and all his workes, the Pompes, and Vanities of this wicked World, and all the sinfull Lustes of the flesh?* (which forme was alwayes vsed in the (f) *Primitiue Church*;) and are not Healthes the very (g) *inventions, and workes of Satan?* were they not inuented and practised, by the Deuill himselfe? were they not a part of his solemne worship, and seruice? and were they not at first deuoted, and vied to his honour? Are they not, *a mere Pompe, and Vanity of this wicked World*, wherein few else but wicked, exorbitant, and gracelesse persons doe delight? and doe they not chiefly serue to satisfie the *sinfull lusts*, and the excessive, ebrious, and intemperate *desires of the flesh*, which wee haue vowed to renounce? Doubtlesse, there is not any Saint, nor wicked man on earth; no, nor any Deuill, or damned Soule in Hell, so Impudent, or shamelesse, that can or dare deny it, since (h) *Magicians, and Pagans haue confessed it*. And will you then to periurie, and forswear your selues to God himselfe, as to violate this solemne oath, and sacred covenant, (which you haue oft times sealed, and confirmed in the blood of Iesus Christ your blessed Sauour, at euery Sacrament that you haue receiued,) so to renounce your God, your Faith, your Vow, and Christianity; in practising, justifying, or applauding these Heathenish, Hellish, Prophane, and Gracelesse Healthes, against which you haue so seriously protested in your Baptisme? will you, nay can you be so desperately, prodigiously, and inhumanely wicked, as to (i) *prone periured, and forsworne persons, to your Great, your Good, your True, and Faithfull God: \* who is able to crush you downe to Hell it selfe, and that for euer?* Beloued, if thus you breake your vows, and

*retineant mente perfidia impietatem.* Conc. Toletanum. 4. Can. 74.

e Forme of Baptisme in our Common Prayer Booke.  
f See Dionys. Areopag. Eccl. Hierar. c. 2. 3.  
2. 3. Tertul de Baptismo. & de Corona Militis lib. Cyril. Hierusol. Cateches. Mystagog.  
1. Hier. Epist. 8 c 5. Aug. de Symb. ad Catechumenes. l. 4. c. 1. Christof. Ham. 6. in Coloss. 2. Salu. de Gub. Dei. l. 6. Conc. Constantinop. 6. in Trullo. Can. 96  
g See Argument. 14.  
h See Pag. 18, 19, 39, 40.  
i Multarum Gentium tantum extat perfidia animorum vs fidem Sacramento promissam observare contemnunt, et ore simulcent iuramentis profestione dum  
\* Math. 10. 28.

oathes

H 4

*k Non potest  
erga homines  
esse fidelis, qui  
Deo extiterit  
infidus. Concil.  
Tolletan. 4.  
cap. 63.*

*l Facile ex  
amico inimicum  
facies cui pro-  
missa non red-  
das. Hier. E-  
pist. 14. c. 9.*

*m Heb. 10. 29  
\* For which  
see Virgil: Æ-  
neid. 1. 2. Liue  
Rom. Hist. 1. 4. 1  
Sect. 4. 5. Hero-  
dori Clio. Sect.  
20. 38. 39. Iust-  
hist. 1. 1. p. 12.*

*Ctesias. Exerp-  
ta Historia.*

*Diodorus Sic.  
Bibl. Hist. 1. 2. 2*

*Sect. 13. Pau-  
lus Diaconus*

*De Gestis Lō-  
gobard 1. c. 1*

*3. Athenaus  
Dipnos. 1. 10. c.*

*12. Zonaras  
Annal. Tom. 1.*

*F. 28. Tom. 2. F.  
61. et 3. F. 119.*

*Wil: Malmes-  
burienſis De*

*Gestis regum  
Anglia. 1. 1. c. 1*

*p. 9. 10. Plu-  
tarch. Sympos.*

*1. 1. c. 3. & De Socrati Genio Lib.*

*17. Sect. 117. Quint: Curtius 1. 10. Sect. 4. Plut. Alexan.*

*13. Mr. Beards Theater of Gods Iudgements. 1. 2. c. 33.*

oathes with God: (*k*) as men can neuer trust you here, be-  
cause you are perfidious to your God: so God himselfe, will  
(*l*) surely turne your enemy: and powre out the very  
strength, and fury of his wrath, and vengeance on you,  
to your eternall ruine; because (*m*) you trample vnder your  
feete, the very Blood, and holy Sacraments of his Sonne, as  
Vile, Prophane, and common things, and put him vnto open  
shame; in breaking these your solemne vowes, which  
were thus ratified, and confirmed by them. O then  
let this consideration mooue you, to cast off all these  
Healthes, with all the other finnes and vanities of your  
liues, according to your vowes, and couenants: for  
feare you prooue perfidious vnto GOD himselfe, to  
your just, and endless condemnation. If this conside-  
ration will worke no good vpon you, then ruminate  
and ponder in your thoughts, those many heauy, terrible,  
dreadfull, and amazing Iudgements, which God himselfe  
hath inflicted vpon Heath-drinkers, from time to time.

Not to trouble you with the examples of \* the Tro-  
ians, Historians, Scythians, Gaules, Babylonians, Franks,  
or Brittons: nor yet with the Histories of Spargapises and  
his Armie, or of Brennus, Zerxes, Agathocles, Parthanzus,  
and sundry other Princes, and Nations who haue bene all  
surprised, and sodainely slaine by their Enemies, whiles they  
were wallowing in the very act of Sinne, and Drunkenesse;  
which should teach all Princes, Generalls, and Comman-  
ders to auoyd this sinne: I shall confine my selfe to such  
examples, as come more punctually to our present pur-  
pose. It is storied of (*n*) Alexander the Great; that he  
dranke his Death and ruine, in quaffing off an whole Carrouse,  
or Health out of Hercules his Cup. (*o*) In that Drunken  
Feast, or Combate, which this Alexander made vnto the In-  
dians, there were sine and thirtie who dranke themselues dead  
in the place, and neuer reuined more, whiles they carroused

Healthes,

Healthes, and Roundes one to another. It is (p) recorded of Popellus the second, King of Poland; that having incurred the displeasure of his Nobilitie, through his ill government, for which they intended to depose him: he fained himselfe to be very sicke, by his Queenes aduice; and thereupon sent for twentie of the chiefe Princes of Pomerania, who had the principall voyce in the Election of the Polonian Kings; to come and visite him in this his sicknesse: which they did accordingly. The King vpon their coming, requested them to Elect his Sonne to the Kingdome after his decease, which thing they answered they would willingly doe, if the rest of the Nobilitie would consent vnto it. The Queene in the meane time provides a Cup of sudden poyson, of purpose to dispatch them, and presents it to them all, to Drinke the King her husbands Health: they to testifie their love and Allegiance to the King, Dranke off the Cup, as their manner was, vnto his Health, but to their owne instantanie confusion, and immediate Death: and to the subuersion of all the stocke, and race of the Polonian Princes: A fodaine, and fearefull, yet a (q) iust Iudgement of God, vpon these Princes; who were much addicted, to the Drinking of Healthes in former times: But loe the infinite (r) Iustice of God on both hands. Out of the Dead and poysoned carcases of these Princes, there issued such infinite troopes, and swarms of Rattes, and Mice, as chased Popellus, his Wife, and all his Children from place to place, both by Sea, and Land, till at last they were forced to flie, to the strong Castle of Gracconia, where they were deuoured, and eaten vp of these Rattes, and Mice, (s) in despite of Guard, and Garisons, and all those Artes, and Pollicies of Fire, and Water-works, that were vsed to secure them: as the Polonian-Histories doe at large declare: so farre are Kings, and all their power, vnable to resist the weakest creatures; when God shall raise them vp in armes against them. (t) At the conclusion of the League betweene Spaine, and the Low-countrie States, about the yeere 1608. there were many who dranke themselves to Death, (and for ought that men can Iudge, to Hell it selfe,) in quaffing off Healthes, to

p Guagninus  
Rerum Polon:  
Tom. 1. p. 62.  
63. Cromerus  
& Neugeba-  
nerus. De Po-  
lon. Hist. l. 1.  
Phil Camera-  
1188 cap. 12.  
centur: 11.  
Munster: Cos-  
mogr. l. 4. c. 4.

q Iudicia Dei  
occulta multa  
inuisa nulla:  
August. Tom.  
7. pars 2. often  
Ambr. Tract.  
17 Symb. Apost:  
cap. 11.  
r Afficiunt,  
oculis superi  
mortalia sustis  
Ouid. Meta-  
morph. l. 13.  
s Hinc secula  
discant, Indo-  
mitum nihil  
esse pio, tutum  
ne nocenti.  
Claud. de 4.  
Conf. Honorij.  
Pan.  
t Iean Fisd de  
Ritu. Erb ad  
San. l. 1. cap. 7.

the

u. See Byerlin.  
 Chronogr. pag.  
 94. Mr. Sinus  
 his Anatomy  
 of Abuses, p. 77  
 78. Mr. Beards  
 Theater of  
 Gods Iudge-  
 ments. l. 2. c. 33  
 Mr. Wards  
 Woe to the  
 Drunkard.  
 \* Arcasore  
 mortuus est  
 dum magni  
 calicis ebibit  
 iste merum :  
 sic Erisixenus,  
 qui merum a-  
 perte perdidit  
 habens calix.  
 Athen. Dip-  
 nos. l. 10. c. 12.  
 L. Durum Val-  
 la medicus,  
 dum multum po-  
 tionem haurit,  
 perit. Ap:  
 Stuseus cum  
 multum bibis-  
 set. Plin. Nat.  
 Hist. l. 7. c. 4.  
 See Mr. Gata-  
 kers Abrahams  
 Decease. pag.  
 33. 34.  
 x Nec sisus est  
 extinctus prius,  
 quam vitæ bi-  
 bendo. Ouid.  
 Metamor. l. 7.  
 Non prius peractum est facinus peccantium, quam videretur pax peccatum Salu-  
 de Gub. Dei. l. 1. p. 38. y Mr. Sinus his Anatomy of Abuses: pag. 77, 78, 79 Edition  
 4. by Richard Jones: London: 1595.

the ratification of that League : I my selfe haue heard,  
 (u) and read of diners, both of our owne and other King-  
 domes; who haue beene drinking of other mens Healths  
 so long: that they neuer enioyed their owne Healthes,  
 nor liues long after: yea, I haue heard, and \* read of some:  
 who in quaffing downe other mens Healthes, haue swal-  
 lowed downe their owne (x) immediate, and unexpected  
 Deaths, (and without Gods infinite mercy, their owne  
 eternall Damnation, and confusion; y) before ever they could  
 rise vp from their knees, on which they drinke them. Memo-  
 rable, Remarkable, and Terrible, is that Tragical and  
 strange example, of Gods auenging Iudgement, vpon  
 (y) two Drunkards, and Health-quaffers, in Netherhofewe,  
 a Towne in Almaine, on the fourth day of Iuly in the yeere  
 1580. Who comming thera, and there into an Inne, called for  
 Bread and Wine: which being brought, they disliked the  
 Wine for its newnesse, calling for some older, and better Wine:  
 which being brought in great abundance, they fell to Swill, and  
 Carrouse one to another, till they were both as Drunke as Swine.  
 Then one of them puring forth Wine, drinke a Carrouse  
 to his fellow: who pledging him, demanded of him, to whom  
 hee should Drinke? quoth hee, Drinke thou vnto God: hee  
 hearing this, Drinke a Carrouse, or Health to God: and then  
 demands of his Companion, of which Wine God should Pledge  
 him, whether of the old, or new? of whether thou wilt saith  
 he. Upon which he takes the new Wine into his hand, and  
 filling the Cup therewith, reacht the fourth his arme, as high  
 as he could, as though God should haue Pledged him in good  
 earnest, saying: God, I would faine know what Wine thou  
 likest best: this Wine is good enough, and too good for thee:  
 if thou hadst sent better, thou shouldst haue had better: but  
 such as it is, take it, Pledge me quickly, and Carrouse it off  
 euery sops, as I haue done to thee, or else thou dost me wrong:  
 (the visuall speech and phraze of Drunkards now, when

as they would ingage, or force men for to Pledge their Healthes and roundes.) (2.) No sooner had he uttered these blasphemous speeches, but the Lord forthwith proceeded in Judgement against him: causing his arme which he had stretched out, to stand steadfast, and unmoouable, so that hee could not pull it in: and benumbing his whole body, so that hee could not mooue it from the place. In this agonie he remained a long time after, his countenance not changed, rolling his eyes too and fro in a fearefull manner: his breath, and speech being taken from him, so that hee could not breathe, nor speake a word: and yet he seemed to euery one to be alive. After this, the people who flocked thicke, and threefold for to see this wretched spectacle of Gods wrath, and vengeance, assayed to remooue him from the place, but they could not stirre him by any strength: In the end they tyed Horses to him, to draw him thence, but they could not mooue him. Then they assayed to burne the House wherein he was, but no fire would once take hold of it. Wherefore, perswading themselves, that God had made him a spectacle to all Drunkards, they surceased their enterprises, wishing the will of the Lord to be done. And in this miserable and dolefull manner, (saith my Author) standeth this Drunken, and Blasphemous Villaine unremooueable, to this very day: as a Tragickall, Dreadfull, and Prodigious spectacle of Gods wrath, and vengeance against Drunkards, and Health-quaffers. (The very sight, nay, the very relation, or thought of which, should strike the Hearts, and Soules, of all who are deuoted vnto Healthes, or Drunkenesse, with terrour, and amazement.) The other Drunken \* beast his Companion, who had escaped the immediate hand of God, was by the iust, and auenging hand of the people, Hanged vp on a Gibbet, before the doore of the same House, for an example, and terror vnto others: \* Now consider this, O all ye riotous Drunkards, and Health-quaffers, who forget God, lest he teare you in pieces, and there

*nios si quis declaranda beneuolentia studio propinare alii uellet, eum ad craterem trahebat, de quo capite demisso bouis instar sortentem bibere necesse erat. Xenophon. De Expedit. Cyri. l. 4. p. 332. D. \* Psal. 50. 22.*

2 Note hence, that Drunkenesse is no Apology, nor excuse for other sinnes that are occasioned in vs by it.

\* Remember Loss wife: God turned her into a pillar of Salt but for looking backe to Sodom: Gen. 19. 26. Luke 17. 31, 32. And might not hee then much more turne this blasphemous Drunkard into a fixed Statue, for a standing president of his wrath and vengeance against healths and drunkenesse, to all future ages; Since Mirrors of Gods iustice still remaine, though Miracles of the Gospell cease?

\* Apud Arme-

a *Palix quicunque d'lore Alterius discas, posse carere tu.* Tibullus *Elig. lib. 3.*  
 El: 7.  
 b *Maius periculum est, male viuendi, quā cito moriendi.* Sen. *Epiſt. 85.*  
 \* See 2 Sam. 13. 28. 29.  
 1 Kings 16. 9.  
 10. Job 1. 18.  
 19. Dan. 5. 4, 5, 6, 30.  
 c *Cuius acciderere potest quod cuiq̃ potest.* Seneca *de Conſolat. ad Martian. c. 9.*  
*Oportet ut vna pena teneat obnoxios, quos ſimilis error inuenerit implicatos.* Concil. *Solitani. 4. Can. 74.*  
 d *Psal. 73. 18, 19, 20.*  
 Job. 21. 13.  
 e *Aliorum vultus noſtra ſit cauſio.* Hierom. *Tom. 1. Epiſt. 10. c. 4.*

be none to deliuer. Beloued, theſe Terrible, and Fatall examples, and patternes of Gods Iudgements vpon others, (together with ſundry other preſidents of this kinde, which the deſire of breuitie doeth cauſe mee to omit :) ſhould teach vs to (a) beware of Drunkenneſſe, and all Superfluous, and vngodly Healthes, (b) which are more dangerous then ſodaine Death, for feare God cut vs ſhort, and hew vs downe by ſudden Iudgements, in the ſelfe ſame manner, as hee hath cut of theſe. Suppoſe that God ſhould thruſt in the Sickle of his Iudgements, and Mow vs downe by ſome iſtantanie, and fearefull death, whiles the Health, and Cup, are at our mouthes, or whiles wee are wallowing in our Swiniſh Drunkenneſſe: what hopes of Mercy, or Saluation could wee haue? God hath dealt thus with many others, as the fore-recited, and infinite \*examples elſe doe teſtifie: and (c) may he not iuſtly doe the ſame to vs, if wee ſtill goe on in Healthes, and Drunkenneſſe, ſince his power and Iuſtice are the ſame for euer? O therefore let vs now at laſt conſider, and remember theſe Tragical, and Dreadfull ſpectacles, or patternes of Gods Iudgements; together with thoſe Alſiduous, and Domeſtique preſidents of Gods vengeance vpon Drunkardes, and Health-quaffers, which are euery moneth, or two preſented to our eyes, or eares: How many Health-fokers, and Drunkardes may we ſee, or heare of euery yeere, within the Verge, and compaſſe of our Iland: (d) Who doe ſodainely conſume, periſh, and come to a fearefull end: being cut downe by ſtrange, and v unexpected deaths, in the very act and continuance of their finnes, before they had any time, or ſpace for to repent? and may not their fearefull ends bee ours too, if we continue in the ſelfe ſame finnes? (e) Let their examples then be our warnings, to driue and force vs from Healthes, and Drunkenneſſe, without delay: for feare wee end, and ſet in Woe, in Horror, Death, and Hell, as they haue done. And if Gods Iudgements here, will not deterre vs from theſe ſinfull courſes; let vs then conſider, and ſettle this firme



firme conclusion in our Hearts, (the inconsideration, and vnbeliefe of which, is the cause of all those grosse, and crying finnes, which ouer-spread the World :) That the time will surely come ere long, wee cannot tell how soone: (f) *When we must all appeare in person, before the Iudgement Seate of Christ, to giue a iust, and strait account of euery vaine, and sinfull word, and thought; of euery act of Sinne, and Drunkennesse, that haue euer passed from vs:* of euery Health that we haue Drunke, or Pledged all our liues. How then shall those bee able to appeare, (g) *or stand in Iudgement, in that Great, that Terrible, and Amazing day of Christ; who haue beene Quailing, and Carrouzing Healthes so long, that they haue euen (h) Reeled, Staggered, or fallen Dead-drunke to the ground, not able to appeare in Iudgement, nor to stand vpright on their owne Legges, whiles they (i) continued, but (k) not lined here?* How shall they euer heare the Voyce, or see the Face of God, and Christ, with ioy and comfort; or make the least Apologie, Excuse, or Iustification for themselues at last: who haue drunke themselues Deafe, and Binde, and Dumbe; nay, Dead and sencelesse, now? (l) *Having Eares, and yet not Hearing; Eyes, and yet not Seeing; Tongues, and yet not Speaking; Noses, and yet not Smelling; Feete, and yet not Walking; Reason, and yet not Vnderstanding:* being farre worse (m) *then the very beast that perish:* and more like (n) *sencelesse Images, Stockes, and Stones, which Pagans worshipped;* then Reasonable, or Liuing creatures. (o) *If the Righteous scarcely, shall be saved in that great, and terrible day: where then shall all vngodly Drunkardes, and Ceremonious Health-swillers? where shall all our Roring-boyes; our Deboist, and Prodigall Tauerne, or Alehouse haunters; and the like? where shall all Iouiall, Crapulous, Health-quaffing, and good-fellow Ministers, and Schollers appeare?* Certainly, they shall not know which wayes to turne, nor what to doe, to Plead, or An-

f Eccles. 12. 14.  
Dan. 7. 9, 10.  
Matth. 12. 36,  
37. c. 25. 31. 10  
38. Act. 17. 31.  
Rom. 14. 10, 12  
2 Cor. 5. 10.  
Rev. 20. 11, 20  
15.  
g Psal. 1. 5.  
h Quos manu  
inignes armu,  
spectauerat;  
vultu min-  
aces, eosdem vo-  
spers cernat. s-  
ne ferro vulne-  
ratos, sine pug-  
na interfecit;  
sine hoste tur-  
bato, sine se-  
nescute tremu-  
los, in ipso in-  
uentus flore  
marcentes.  
Anib. de Elia,  
& Ieiun. 13.  
i Non vixit  
iste, sed in vno  
moratu est:  
nec ferro mortu-  
us est, sed dno,  
Sen. Epist. 93.  
h Vera tuus  
vivere quisqu  
creditur, si se-  
cundum secu-  
lum moriens,  
in solo Deo vi-  
vere dulcetur  
Isidor. de S<sup>a</sup>.  
Bono 13. c. 63.

1 Basil: de Ebriet. & Luxu. Sermo. m Psal. 49. 12, 20. n Psal. 115. 5, 6, 7. Psal. 135. 15, 16, 17. o 1 Pet. 4. 18.

swere

p *Quid horribilium morietur quid indicio terribilium?*

*Quid metues si quis ad ista non trepidat, non*

*expauescit, non timore concutitur?* Bern. de

*Primordiis & Nouissimis.* Ser

*Col. 377. A. B.*

*g 1 Cor. 6. 10.*

*Gal. 5. 21.*

*Reu. 22. 15.*

*r Dan. 7. 9. 10*

*Marth. 21: 31.*

*1 Thes. 4. 16.*

*17. 2 Thes. 1. 7*

*8, 9. Iude 14. 15*

*s Phil. 4. 5.*

*Iam. 5. 8. 9. 2.*

*Pet. 3. 9. Reu. 3.*

*II. cap. 22. 20*

*t Festinare debet unusquisque;*

*ad Deum parando dum potest, ne si dum*

*potest noluerit,*

*eum tarde voluerit, omnino*

*non possit.* Illo-

*der. Hesp. De*

*Sum. bono. l. 2.*

*c. 73. Non semper*

*afflictus eris:*

*facite miridos.*

*Hesi. Opera &*

*Dics. l. 2. p. 28.*

*u. Rom. 1. 9.*

*Ipsi nequitia*

*tenebrae ti-*

*met: Prima &*

*maxima peccantium est pena, peccasse, Sceleris in scelere supplicium est.*

*Seneca Epist. 97.*

swere for themselves, when Christ shall enter into Iudgement with them; but they shall euen (p) be Amazed, and utterly confounded in the very Anguish, Horror, and Bitternesse of their Soules, at the very thoughts, of all their Healthes, and Drunkennesse, (q) and *sinke downe into the very deepeſt depths of Hell*, in endlesse torments. If euer then you hope for Grace, and Faouour at the hands of God: if euer you expect to lift vp your Heads, or Hearts, with Ioy and Comfort, in that great and dreadfull day: (r) *Wherein the Lord Iesus Christ himselfe, shall be reuealed from Heauen, with thousands, and ten thousands of his Saints, and all his mighty Angels; in the very fulnesse of his power, and the exceeding brightnesse of his Glory: in flaming fire, taking vengeance vpon all that know not God: vpon all Disobedient, Riotous, Ebrious, Prophane, and Sinfull persons whatsoever; and punishing them with Euerlasting perdition, from the presence of the Lord, and from the glory of his Power: which day will surely come (s) ere long, because it is neere at hand: O then without any more delayes, whiles the Halcyon dayes of Grace, and Mercy shine so bright vpon you: whiles the Earning bowells, the Bleeding wounds, and Compassionate armes of Iesus Christ, lye open to receiue you: (t) whiles you haue Health, and Life, and Meanes, and Time for to Repent, and make your peace with God in Christ: as you tender the Euerlasting happinesse, and welfare of your lost and drowned Soules: as you expect, or long for Grace, or Mercy; for Ioy, and Comfort; for Heauen, and Saluation; for endlesse Blisse, and Glory at the last: as you would escape the direfull wrath of God; the bitter sentence, and doome of Christ; the neuer-dying sting, and worine of Conscience; the tormenting, and Soule-scorching flames of Hell; and Euerlasting seperation from Gods blisfull presence: abiure, and vterly renounce all Sin, all Healthes, and Drunkennesse whatsoever; which haue no good, no profit, pleasure, nor contentment, but (v) Horror, and Damnation onely*

onely in them: and presently deuote, and dedicate your  
selues, vnto a Temperate, Gracious, Sober, Strict, and  
holy Life, for future times, according to your vow in  
Baptisme, which God will surely require at your hands  
at last: that so you may prooue (x) *Patternes of Temperance,*  
and *Sobrietie, vnto others, as you haue bene Laughing stockes*  
of *Drunkennesse, and Presidents of Healthes, and Riot hereto-*  
fore: and so may Liue, and Die, and Rise againe, with ioy  
and comfort. If you refuse, reiect, and scorne this aduice,  
as idle, and superfluous, or comming out of season, resol-  
uing to proceed in Healthes, and Drunkennesse, in de-  
spite of God, his Sonne, his Word, his Threates, and all  
his heauy Iudgements: which now lay siege against vs,  
threatning our finall, and Euerlasting ruine, if wee turne  
not speedily: and so you wilfully, and prodigally cast a-  
way your rich, and peerelesse Soules for all Eternitie, past  
all Redemption: I haue no more to say vnto you then,  
but only this, (and O that this might proue a *soueraigne*  
*Cordiall, and speedy Medicine to your dying Soules:*)  
(y) *goe on and perish:* your blood, your doome, and finall  
condemnation, shall seise, and rest vpon your (z) *owne*

*heads, not on mine: who seeke your Tem-*  
*porall, and Eternall Health,*  
*and well-fare, not*  
*your ruine.*

x *Vt esset so-*  
*bricitatis exem-*  
*plum, qui fue-*  
*rat antea ebbri-*  
*etatis ludibriū*  
Ambr de Elia.  
& Ieiun. c. 12.

y *Qui volum-*  
*tatē Dei spre-*  
*uerunt inuolū-*  
*tantem, volū-*  
*tatem Dei sen-*  
*tient vindictā*  
*tem. Prosp Re-*  
*spons. ad Ob-*  
*iect. 16. Vincēt*  
*2 Pereant sibi*  
*soli qui perire*  
*voluerunt.*  
Cypr. Epist.  
lib. 1. Epist. 8.

Hierom. Tom. 1. Epist. 2. ad Nepotianum. cap. 26.

*Nullum laesi: nullius nomen mea scriptura designatum est. Ne-*  
*minem specialiter meus sermo pulsauit. Generalis de vitijis*  
*disputatio est. Qui mihi irasci voluerit: prius ipse de se*  
*quod talis sit, confitebitur.*

FINIS.

C

